

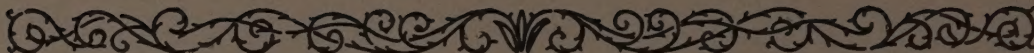
WORLD CALL



RELIGIOUS EDUCATION NUMBER

NOVEMBER 1926

15 CENTS



What Religious Education Is—and Is Not

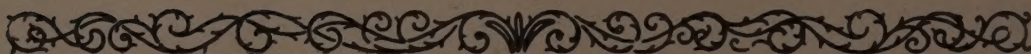
BY GEORGE A. CAMPBELL

*From a sermon delivered on Religious Education Day, Sunday,
October 3, Union Avenue Church, St. Louis.*

What does religious education propose to do? May I answer that very briefly in some words like these: Religious education proposes, through the process of training, to produce personalities, strong, buoyant, effective in faith, that will have an outlook upon a life of service. Well, you say, that is what the church has always tried to do, and I grant you that. The object of religious education is nothing new. It is not apart from the object of the historic church. . . .

What is the matter with all of these young people who commit crime? They are driven by every chance desire that comes to them, that is what is the matter with them. They have no great, constant principle in life. They are not rooted in the central principle of loyalty, and so when there comes to them a chance desire, it carries them away into the commitment of crime. Now, this principle of religious education seeks to so drop truths and principles into these young personalities that they will grow and develop and become constant. They will not be carried about by every wind that blows, nor by every chance desire, but they will be fixed, as Paul says in the fourth chapter of the letter to Timothy, they will be fixed on God. That is the object of religious education, to produce strong personalities that will know their minds because they are rooted and fixed in God and that will move forward, blessing society, scattering and radiating a helpful and divine influence.

Religious education isn't information. It is not learning the books of the Bible. It is not learning a catechism. It is not learning the doctrines of the Bible. It is not knowing the facts about the history of the church. But it is receiving such ideas dropped into the soul as will develop and germinate in a natural way through a process of time until they come to grip all the motivating influences of the soul and send the people out into temptation, send the people out into danger, into tasks everywhere, safeguarded by this inner light and this inner principle that has grown up with them. That, I understand, is the object of religious education.



The Cover, et al

"It's a regular textbook," they said about the Africa number last month; which is a doubtful compliment, as we think hastily back over our textbook days. But if we fell into a pedagogical mood last month, we have swung clear around in this number. Religious education, in its technical sense, doesn't lend itself to popular treatment, but the story of its glorious and ever increasing achievements kindles our interest, fires our imagination and sends us away with a do-it-now feeling that we modestly hope we have in some measure passed on in this number to our readers. Our cover is an informal snapshot of Dr. W. E. Macklin, the patriarch of our China missionaries, and his grandson, Macklin Hancock, caught in the Macklin compound in Nanking by W. R. Warren's camera in the attitude of guidance and protection that characterizes the spirit of religious education.

World Call Banquet



As the culmination of an outstanding year in the history of WORLD CALL, celebrating the close of the "100 per cent churches" campaign, honoring the six successful contestants, and welcoming home personally our erstwhile orienting editor, W. R. Warren, the first WORLD CALL Boosters Banquet will be held in Memphis on Thursday night, November 11, at the Gayoso Hotel. It will be the opening gun of the great convention, where feasting and fellowship will reign!

Although one of the large banquet halls of the hotel has been reserved for the affair, even it has its limitations and as the committee in charge is mindful that WORLD CALL secretaries and others who have had definite part in promoting the magazine should be given first consideration, reservations for tickets by those falling under this category will be taken in advance of the convention up to midnight of Friday, November 5. Tickets are \$1.00 per plate. Slip check or money order for the desired number, with name and address attached, into an envelope and send immediately to the WORLD CALL Banquet Committee, 425 De Baliviere Ave., St. Louis. Remember, no tickets will be held after November 5! Immediately upon receipt of orders, tickets will be mailed you in time to reach their destination before you leave for Memphis. This will avoid the hurry and confusion of locating them after you get there. If you do not want them sent to your home, please so indicate on your order, and they will be held for you at the United Christian Missionary Society booth in the Auditorium.

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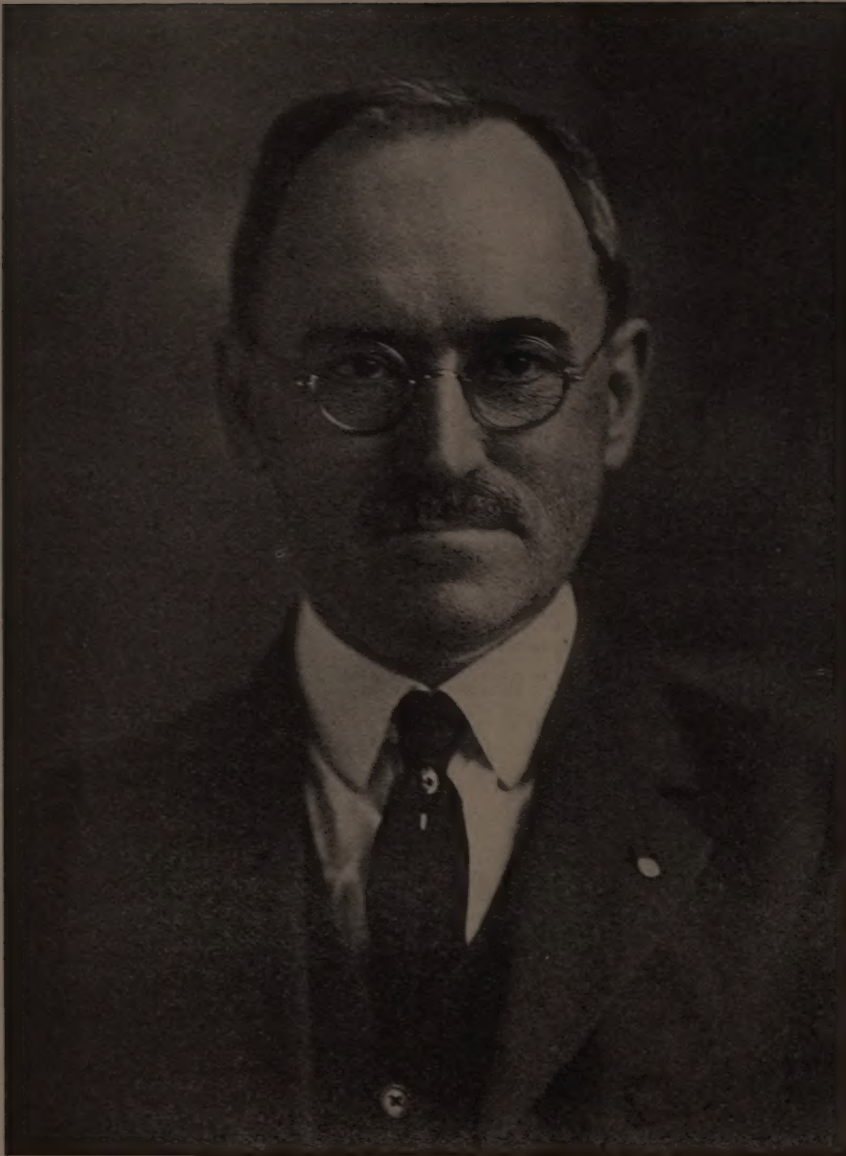
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Marion Stevenson

The first national secretary of religious education among the Disciples of Christ; for sixteen years editor-in-chief of the religious education department of the Christian Board of Publication. Gracious and sympathetic, steadfast and courageous in all of his relationships; he knows and loves the Bible, he knows and serves the Christ

WORLD CALL



Telling Bible stories at
the Daily Vacation
Bible School, Mexican
Christian Institute, San
Antonio

Volume VIII

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Why Is God So Unpopular?

IS THERE any doubt that God is unpopular? Why else should public prayer be a bore and private prayer abandoned? Is not that why so many people wait until the "opening devotional period" is past before coming to church, and even the ministers who upbraid them follow the same custom when they go to conventions? What else can account for the Roman Catholic substitution of the Virgin Mary for God as an object of popular worship?

Kings in general are out of style. Most of them have been dethroned and the "subjects" of those that remain look upon them as picturesque symbols of national solidarity and sovereignty. Having been taught to think of God as King of kings and Lord of lords, as the supreme embodiment of absolute and arbitrary authority, even the people who do not completely rebel naturally tend to become lukewarm in his service.

The better understanding of God as the Heavenly Father also leads to misunderstanding. The common variety of father follows hard after the king in popular disfavor. The typical son is prone to play Absalom rather than Solomon to his father's David. What a wonderful generation that must have been in Palestine when Jesus habitually spoke of God as Father! We have not consciously noticed the inadequacy of the word in our time and place, because we have continually idealized it, and yet we have suffered our hearts to grow cold toward God while striving to put warmth into a term that expresses nearly as much of estrangement as of endearment.

It is all a matter of religious education, and certainly the supreme task of religious education. Each generation must learn anew, and in the current language of its own day, the true idea of God. As carefully as Carey sought in India and Morrison in China for the word that would convey the scriptural idea of God to the men whom they sought to introduce to him, so diligently and skilfully must parent and teacher and preacher strive now and

here, always and everywhere, to make God really known as he actually is to the children of their charge.

This is doubly difficult. On the one hand, it presupposes that we who undertake to do the teaching are ourselves on better than speaking terms with God, in spite of the imperfect instruction which we have had. The parent is the first and chief teacher, and most parents, even on this nominally Christian continent of North America, would promptly disclaim any fitness for the spiritual education of their children. They would as readily undertake to teach them trigonometry as religion. Mathematics they leave to the public school and God they leave to the church.

AND up to date, the church is reaching in any way whatever only half of the children. To the instruction of these it must assign such teachers as it can command, with such equipment as it possesses, for the little time available. Half of these teachers honestly confess that they are not equal to the superhuman task committed to them; the other half do not understand the matter well enough to realize their own incompetence. And yet, who can give adequate praise to what these unpaid teachers of our children, supplementing the unguided reading of the Bible, have accomplished in saving the race from utter moral bankruptcy! If half-way teaching of half-understood truth to half our youth has so nearly saved North America, what a challenge is here to full achievement for humanity and for God!

Practically and immediately, in all humility and with all devotion, we who wear no name but Christ's and accept no word but God's should lead all others in the consecration of time and intelligence and money to making God known, intimately at home and universally abroad. Drawing nigh to him we shall find the Word fulfilled as he draws nigh to us. To know God; to make God known—what else is worth our human while!

Taming the Lion; Saving the Lamb

Religious education, the cornerstone of international peace
(Not forgetting November 11)

By W. R. WARREN



—W. R. Warren

The missionary's baby disarms prejudice

Burton Luther Fonger, Vigan, Philippine Islands, in the Pickett high chair, used in succession by most of the mission babies in the Illocano provinces.

first in all of their endeavors. Moreover they are under no illusions as to the necessity of utilizing

THE greatest power for peace in the world is the international feeling of good will toward men and reverence toward God which missionaries, in common with all true ministers of the gospel, are inculcating through all of their activities. In Europe and North America the traditions and prejudices of past generations hamper, and sometimes misdirect, the training for world peace which all disciples of the Prince of Peace should receive and give. On the mission fields, fearful as are the odds against Christ in many ways, his ambassadors are at least free to put first things

every opportunity for the implanting of religious truth. They know that most of the mental soil about them is fallow or weed-grown, whereas the minister at home is prone to take it for granted that everybody has had the truth handed down to him from generations past.

The missionary knows that his own child comes into the world with precisely the same sort of open and empty mind as all of the babies about him. He knows there is both a lion and a lamb in the infant and he takes immediate steps to tame the lion and save the lamb. A guest in the home of one of our younger missionaries undertook one morning to feed the youngest problem of the home while his mother was completing the preparation of breakfast for the rest of the household. Instead of taking his food eagerly the little fellow refused to eat and held out one chubby hand to the right and the other to the



—W. R. Warren

Mother's arms form the first school of religious education

Mrs. W. R. Warren with a Japanese mother and baby in Tokyo.



—W. R. Warren

The press both intensifies and multiplies religious education

Workers in the Christian Press, Jubbulpore, India; J. G. McGavran, missionary superintendent, standing.



—W. R. Warren

Boy Scouts are both pupils in and teachers of religious education

Boy Scouts of Christian Mission, Damoh, India.

left. He was used to having his mother and father sit on either side of him and hold his hands while one of them gave God thanks for their food and other blessings. Of course they make every effort to get the people about them also to turn their children's thoughts toward God while they are still in their mother's arms. And this is not hard to do since that was the rule in the old religion.

In all of our mission fields except the Philippine Islands our representatives are maintaining week day schools as well as Sunday schools, with the Bible the chief textbook and religion the principal subject of instruction. From kindergarten to university this is the invariable rule. And its effectiveness appears when the principal of a boys' high school in China reports that twenty per cent of the students entering are Christians, but that eighty per cent of those finishing the course are so enrolled. In no school in America have we ever found such devout and general—even unanimous—worship as we witnessed in the high schools and colleges of Japan and China. And the graduates of these institutions have proved by their later lives the genuineness of the religion imbibed and expressed in school. The American public school went into the Philippines



—W. R. Warren
All classes in mission schools have daily Bible lessons
Senior class, Christian Boys' School, Wuhu, China.



—W. R. Warren
Play has become a vital factor in religious education
A class in our Singalong Manila Sunday School.

at the same time the Protestant missionary entered and the missionary has been compelled to do his work of religious education outside of school hours and especially in the dormitories maintained for that purpose.

They maintain Sunday schools, not only in every church and chapel, but also in private homes, public halls and every other possible place. Aiding and supplementing everything that these and the home, the day school and the college can do, there are two other comprehensive agencies

of religious education in all of the mission fields. These are the printed page and the itinerant, house-to-house evangelist and Bible woman. The women enter homes into which the men cannot go. The men preach and teach with chart and song on the streets, in the teahouses, under the trees, wherever a group of people can be assembled. The press provides textbooks for the schools, tracts for the missionaries, and religious reading matter for the homes. Always and every way, religious education is the constant and absorbing business both of the missionary and of the church.

As this movement prevails all round the world what but peace can ensue?



—W. R. Warren
Sage Chapel, University of Nanking. Instruction in and practice of religion prevail throughout the university course

Dedicated to Work and Worship

Kansas City combines the classic with the modern and achieves a monument to a complete church program

By FLETCHER COWHERD

Chairman Religious Education Department, Country Club Church, Kansas City, Missouri

THE Country Club Christian Church of Kansas City, Missouri, has been a marvel for rapid development.

Beginning with its first meeting in a rented hall on the first Sunday in January, 1921, a group of seventy people who had been gathered together in the previous months by Frank L. Bowen, city missionary, in this rapidly developing new section of the city, the church was organized with George Hamilton Combs as its pastor. In five and three-fourths years it has grown to a total membership of 1,083 with a church property, including grounds, building and equipment, worth, as per auditor's report, \$445,635.68.

Several things contributed to this great growth, which is probably unparalleled in the history of our churches. Following the World War, Kansas City had made rapid strides in growth, especially in the far-famed Country Club district covering an area of some two thousand acres, but recently developed from suburban farms into a most beautiful residential section.

Highly restricted as to cost and class of improvements, with beautifully laid out winding drives, broad boulevards and wide parking, with trees, shrubbery and occasional pools and fountains and ornamental statuary, this section not

only attracted newcomers that came to the city but many of the older inhabitants who, because of undesirable encroachments on their homes in older parts of the city, moved into this new section. Thus, in a natural way and following the course of normal development, newcomers and veterans in service in the older churches of the city gathered here to form the nucleus of a church with great possibilities for the future.

Fortunately, the right man was at hand to lead it. Dr. Combs, whose first pastorate was for five years at Shelbyville, Kentucky, and who had but recently resigned his second pastorate, a most fruitful one covering a period of twenty-seven years at the Independence Boulevard Church of Kansas City, and who had been enjoying a short period of rest and recuperation on his farm, was ready in mind and spirit and bodily strength for a new work. Through the persuasion of this small group of people, many of whom had been members of his flock at some time during the pastorate which he had but recently closed, Dr. Combs undertook this work, starting with a small membership, without lot, building or building fund, and threw into it all the energy and enthusiasm of a young man just beginning his career.

History was made rapidly. In July, 1921, a lot



The church that grew from a rented hall in five years, Country Club Christian Church, Kansas City, Missouri. At the left is the educational wing while at the right is the auditorium and worship unit

311 by 225 feet fronting a whole block on the east side of Ward Parkway at 61st Street, at the end of the Sunset Hill car line, was bought for \$24,000. In the following month, the contract was let for the north wing of the building, the educational or Sunday school unit, and work pushed rapidly forward. For the time being, however, only the basement and first floor of this unit were completed, the second and third floors being left unfinished. In the spring of 1924, George L. Snively was invited to help raise the funds for the second unit which includes the church auditorium, social hall and kitchen. In June of that year, contract was let for this unit and work begun immediately. As the movement to raise funds for the second unit had been so successful, it was soon decided to build the third unit, which includes the tower, parlors, pastor's study and the offices of the educational director and business manager. The whole structure was completed January, 1926. George L. Snively was again called, this time to raise the funds for paying in full for the completed building and on the third Sunday of that month, Dr. Combs dedicated the church with every dollar pledged to pay for same.

The church building is of native stone of the English Gothic type, typically ecclesiastical, which

entire front end of the auditorium is enriched by beautiful memorial windows given by the mother in memory of the same young woman. The pulpit is a memorial to a young boy eleven years old, a member of the church and the son of a well-known preacher and was paid for by the boy's own savings.

The church has been fortunate not only in the choice of its first pastor but also in its first educational director, Paul B. Rains. Mr. Rains was called at a critical time when it had not been fully decided whether to follow the old plan of a Sunday



Primary room



Missionary exhibit room and library

through tradition or from the very nature of the architecture, seems to lend itself so fully to a feeling of worship. While monumental in character, with high pointed gables, red tile roof and commanding tower dominating that section of the city, there is much of beautiful architectural detail in carved stone on the exterior and of ornamental plaster and woodwork in the interior. The auditorium is particularly beautiful with its high vaulted ceiling, open timber work and wrought iron chandeliers. Its acoustics are perfect. There is a fine organ with echo organ and chimes costing \$23,312.93, given by a member as a memorial to his young wife who recently passed away. The

school with its one large auditorium and small classrooms indiscriminately scattered through the building, or whether it should be along the more modern and up-to-date lines of a departmental school with separate assembly rooms for each department with classrooms around them. Mr. Rains, who brought with him a large experience from work in other cities and who is fully informed on the very latest in Bible school arrangement and equipment, after a thorough study, worked out a plan which, it is believed, combines every up-to-date feature. The educational unit therefore is constructed on entirely modern lines with each department to itself and with its own organization personnel.

The floor area of the educational unit covers 23,413 square feet excluding the social hall, which itself has an area of 6,048 square feet and is used for concerts, religious dramas, lectures, church dinners and to some extent for Bible class purposes. Separate quarters are provided for all the departments. Each departmental assembly room is provided with a studio piano, secretary's desk, blackboard and built-in cabinet for literature and supplies. The junior and senior high school assembly rooms are fitted with pews of a height suitable to the ages of the pupils, the purpose being to provide an atmosphere more conducive to worship than that furnished by the ordinary school

room. Classrooms in the junior department are equipped with special tables and chairs; the junior high school department with individual armchair desks; the senior high school department and young people's department with tablet armchairs.

The school period is from 9:30 to 10:45 and the minimum class period is forty minutes. Emphasis is laid on trying to put the child on his own resources; to make the meeting his meeting and the worship programs his worship, not an adult or superimposed worship program; to encourage self-expression and give it direction not only through tests of memory by written work, but through discussions and life situation projects. The object is not the amount of Bible learned but to develop ability to meet definite life problems.

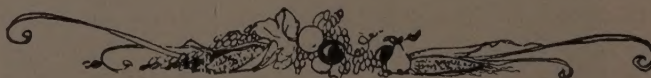
Earnest work in the educational department is given by the teachers and officers. All teachers are asked to sign in advance a year contract pledging regularity and promptness in attendance and agreeing to follow certain courses of study themselves to enable them to teach the classes properly. All classes are limited in enrollment so that each pupil may be given individual personal attention. Officers and teachers are constantly on the lookout for young people who give promise of leadership in school and church activities and every help is rendered towards their education and development. There is a special musical department, to which is invited every man, woman or child in the church who either sings or plays any musical instrument. This department has a meeting once a month, presenting a program of local church musical talent, not only discovering talent but encouraging its development. This department furnished an excellent volunteer choir during the vacation of the paid choir of the church. The dramatic department has offered some unusually fine programs, such as a pageant last Thanksgiving, entitled *The Lamp*, in which 150 characters took part. Last Christmas the play was *The Tramp*, and on Easter a play concerning the life of Peter, entitled *The Rock*. The young people make much of the scenery and all ages take part according to ability. This work is made more impressive by the use of a thoroughly modern stage with all of the electrical appurtenances pertaining thereto. A wardrobe of 100 costumes has been collected and the young people, through

their dramatic efforts, have been able to purchase and present to the church a thousand dollars worth of equipment in the way of curtains, scenery, etc. This department has enjoyed the leadership of a professional dramatic instructor in the person of Miss Virginia Robertson, dramatic instructor for Central High School.

One year the young people's department on Sunday evening followed a definite course of study. The first Sunday in every month the subject chosen was a biography of some Christian man or woman, ancient or modern, Biblical or extra-Biblical, sometimes a missionary or a missionary leader, such as A. McLean, a statesman, etc. The second Sunday the subject was the study of some piece of Christian literature, such as the Book of Ruth, *Pilgrim's Progress* or *Of One Blood*. The third Sunday something from the field of art was chosen, perhaps the study of one of the master paintings or a hymn and its history or some work of sculpture. In connection with the building of the new church the history of St. Cecelia, the subject of the art glass memorial window, was studied. In this connection, also, a study was made of the history of chimes. On the fourth Sunday the topic was chosen from the field of sociology, some current social problem such as immigration, child labor, race equality, capital and labor—these questions and their religious significance.

While all members, officers and committees have united most heartily in this church building enterprise and its program, special honor is due Judge Langston Bacon, chairman of the official board and of the building committee, who from the beginning gave a large share of his time to this work and kept pressing on until the final goal was reached.

This church is already a large one with many of the most successful business and professional men of the city in its membership. It has now great resources in talent and wealth. It will continue to make great strides in growth; this is inevitable. With these resources and this future assured, there rests upon it a great responsibility. It is confidently believed that it will measure up to this responsibility in helpfulness not only in all things that make for the good of its own city but in assisting and promoting all the benevolent and missionary enterprises of the brotherhood.



Why a Director of Religious Education?

His relations with the church, its program and its pastor

By ABBOTT BOOK

Director of Religious Education, Union Avenue Christian Church, St. Louis

A GENERATION or more ago the major emphasis in our church life was emotional revivalism. Most congregations looked forward to the holding of annual ingatherings when evangelists and singers would be brought in to assist the local pastors in awakening a new interest. This interest, which waxed warm during the heat of the revival, resulted in the adding of many new members, and the church that could report a large gross increase in membership was looked upon as one of the great churches throughout the brotherhood. Unfortunately, the interest which came with the revival cooled off when the meeting was over and the work was again at low ebb until time for the next evangelistic effort to be launched.

Within the past decade and a half, a new emphasis has taken hold. It has been discovered that if the church will spend as much money, time, and effort in training childhood and youth in Christian ideals and principles, they will naturally and normally grow up in the local church and will not have to be won back through the evangelistic process when they become adults. This does not mean that the church should abandon its program of evangelism through the revival method. There will always be some whom the church will fail to reach through the educational process, but the church of the new day has discovered that if the evangelistic spirit is to be made permanent throughout the year, the new converts must be trained for active and efficient service in kingdom affairs. These are some of the tasks of religious education.

With the scope of its ministry constantly increasing, the church of the new day is determined to meet the increasing responsibilities and opportunities. In proportion as the church prospers, the pastor's duties are multiplied. This means that enterprising congregations have come to see the importance of surrounding their pastors with a competent staff of workers, such as will enable the work to go forward in a very definite way.

No field of service in the local church today offers such a challenge as religious education.

Knowing that the church of the future hinges largely on its teaching and training ministry, and recognizing the significance of this undertaking, the congregation that is able only to provide one additional worker is giving first consideration to having some one head up its educational department. This new staff officer is called the director

of religious education. While this enterprise is still passing through the experimental stage, the results have been marvelous and the need for professional workers of this type is constantly increasing.

The director should be recognized as a church officer, even as the pastor. The pastor's relationship to the church and all of its departments should be the same as that of the president of any large business. The director comes into the organization in the capacity of a specialist in a particular field of endeavor. It is expected that the pastor will participate fully in the selection and calling of the director. This new officer, however, should be called by the church board and ratified by the congregation. The director should become the executive secretary of the committee on religious education of the board and should work under the direction of this committee, of which the pastor is a member. While the pastor is the general head over the entire church life, his particular field is that of the preaching and pastoral ministry. The director is responsible for the teaching ministry. The functions and fields are of major importance and should be definitely defined prior to actual beginning of service.

We have discussed the procedure in calling a director, and the matter of designating his functions and fields after he has entered upon his labors. Let us now consider the church that has the advantage of a director and is changing pastors. This is all the more necessary in situations where the church and director have worked together harmoniously in bringing the religious education program to its highest stage of development. In this instance the prospective pastor should discuss relationships that should exist between the director and himself before accepting the work. A minister who is not in sympathy with the program of religious education, especially when the church is committed to it, is certainly not justified in coming into a situation where he and the director will be out of harmony and which eventually means the wrecking of a work which has been built up at the expense of money, time and talent.

ONE of the tragedies in some churches that have embarked upon this new venture is that in place of making the program of religious education an integral part of the church life, it grows further apart. As the result we have the pastor's

program versus the director's program. This is certainly out of line with the theories advanced by the outstanding leaders in the field of religious education today. The one thing that they are forcibly "pounding home" is the absolute necessity of the church taking up the task and promoting it as such. When the work becomes separated into a pastor's program versus a director's program, failure is inevitable.

Now let us consider the matter of relationships and duties. Recognizing the pastor as the shepherd of the whole church life, he should, as the occasions demand, feel it a high privilege as well as his duty to visualize from the pulpit the task of religious education. As the work progresses, he should seek to keep the congregation informed relative to the progress that has been accomplished, emphasizing the goals that are yet to be attained. We sometimes discover a church where this relationship does not obtain. The pastor gives the director a free hand but never recognizes that he (the pastor) has an obligation in the matter of "selling the program" to the adult church life. Until the pastor comes to appreciate the part that religious education should have in the whole church enterprise and is willing to promote it as a part of his program, we will have difficulty in linking it up as a church centered and church controlled project.

The successful director will never attempt to initiate a new policy or plan without first counseling with the pastor. If the pastor and director are in accord, the director should be accorded full freedom to administer such plans in his own way. *"The director should not resent the pastor's horizontal counsel, nor his perpendicular decision, if pastoral leadership thinks best. The horizontal approach is apt to be brotherly cooperative, and the perpendicular must be. In the initiation of new policies, etc., the pastor and director must see eye to eye, work hand in hand and heart to heart; if they don't, stone walls face their progress. Give and take, in self-effacing spirit, is the game they must play and enjoy. The pastor's priority in position or period of service gives him no right whatever to descend upon the director or his plans with saw and hammer. Both these good men must possess themselves in patience. The director is more often the younger man and needs to be cautioned.

"The director should be the pastor's chief educational counsellor, collaborator and cooperator." In the division of labor it is the director's inescapable duty to keep himself informed on all advances in the work in his particular field. This necessitates constant study. "When the pastor wants expert educational advice, he has the right to expect it from the director."

IN building the educational program the director should always keep in mind the total program of the pastor. The director should not be expected or expect to fill the pulpit, direct the music, bury the dead, marry couples, do pastoral visitation or such other work as relates to the duties of a pastor. He comes into the organization as a specialist trained to serve in the field of education. He should study and analyze the educational program of the local church. The church should look to him for direction and guidance in organizing and administering such a program as will meet the educational needs of the church life. This will include the setting up of educational standards, the training of workers, the placement of personnel, the building of budgets, if separate from the financial program of the church as a whole. If the church budget includes the educational department, the director should make recommendations as to the financial needs for his department. His work with the various departments, committees and leaders should be that of administration and supervision and not actually initiating the different phases of activity. He should spend much time in visitation. Such calling, however, should be directed towards making contacts for the educational department, looking for leaders and leaders in the making.

It is a glorious thing to discover churches where pastor and director view the program of the church as a whole, recognizing the relationships that should obtain. As the pastor and director team together in the closest harmony and cooperation, determining to work as brethren in a great cause in thought, word and deed, selfish interests and ambitions are submerged and the church prospers. As we become Christians through and through, we will have little need to define relationships, probably none.

*Dr. W. E. Raffety in *Church School Leadership*.





Where the science of religious education is studied in a laboratory; Elon College, North Carolina. The Christian education laboratory building is in the right foreground

Training Leaders in a Laboratory

Where an integrated program of college and community life goes through the test tube

By W. A. HARPER

President Elon College

THE colleges of the church have been accused of paying more attention to the preparation of public school teachers than to a trained leadership for the work of the church. The facts in the case have justified this accusation, but there are hopeful signs on the horizon that the colleges are determined to remove from themselves the stigma of this shortcoming. It would be difficult now to find a church college that does not offer instruction in the Bible and also in religious education. The Standard Teacher Training Course as approved and adopted by the International Council of Religious Education is now being offered in a growing list of Christian colleges for credit toward any degree, and students who pass these courses are being certified by the colleges to their church boards of Christian education and to the International Council for diplomas.

The colleges, seminaries and universities of the church, however, must do more than provide for instruction in Bible and religious education. They must provide laboratory facilities whereby the knowledge acquired and the methods presented in the classroom may be tested out in actual experience.

The laboratory building of Christian education should architecturally suggest and embody the best in the way of providing facilities for the closely graded church school. It should be used exactly like the practice school of the department of education is used in normal colleges.

At Elon College, North Carolina, will be found

such a laboratory of Christian education. This building was donated to the college by M. Orban, Jr., of Whittier, California, in memory of his father-in-law, Isaac Mooney. The Mooney Christian Education Building is designed to train young people for Christian leadership. It is also the center and rallying place of the social and religious life of the entire college. It should be said in this connection that Elon is a small college and limits its enrollment to four hundred, so that this building is adequate to provide for the social and religious life of the students of a voluntary character as well as to supply the facilities for a laboratory of Christian education for those who study in the department of Christian education. Only those are allowed to do laboratory work in Christian education who have had at least one year of professional preparation in this department. They are charged a laboratory fee for this work, just as students in chemistry or physics.

The Situation Calling for this Building

The Mooney Christian Education Building at Elon College grew out of a real need in the college life and organization. Ten years ago a class of juniors and seniors in Elon College made a survey, first of the social life of the college itself and then of the community. Before setting forth the revelations of this survey, it should be said that Elon College is a typical college town. The community centers around the college and there was no organized civic life but only the open country prior to the founding of the college in 1889. It also should be

said that there is no denominational problem in the community. The only church organization in the town is that which meets on the college campus in the auditorium and is pastored by the college pastor; the faculty members and citizens constituting the stable membership of this organization.

The survey revealed the following situation:

A Y. M. C. A.

A Y. W. C. A.

A Christian Endeavor society.

A Ministerial Association.

A Student Volunteer Band.

A college Sunday school.

Each of these organizations did work that overlapped with the others.

The college did not provide for the legitimate expression of the social life and so the development of the religious life was made the excuse for the increase of social privileges.

There was plenty of testimony and free discussion of religious problems on the campus, but it was next to impossible to induce the students to undertake anything in the way of social service, either for themselves or for others.

As to the Community

The survey revealed the following situation as to the community:

Sunday school, ungraded.

A Boy Scout troop.

There was no provision for social or recreational life for the young people of the community. The young girls of the community had only the Sunday school as a means of religious development.

The survey also revealed that the Christian Orphanage located in the community needed special attention, and that the colored population was almost entirely devoid of social and religious opportunities.

The Prescription

Having diagnosed the case, this earnest-minded group of young people set to work to prescribe cures for the situation. First of all they created a "Religious Activities Organization" for their own campus, in which all the religious activities of the college were integrated into a single working whole. The Sunday school was made the teaching organization of a volunteer character of all religious courses offered students; all prayer and

discussion groups other than the Sunday school must meet on Sunday evening at the same hour so that no student could have available for him more than one such group a week, and further religious expression was provided through definite services rendered the graded and high school for the white population, the Christian Orphanage, and the colored population, both children and adults. For example, for the white children a week day school of religion was begun, using the public school building on Thursday afternoon after school hours, and young people of the college also supervised the play and athletic life of the public school children during the recess periods and in the afternoons. For the Christian Orphanage a kindergarten school of religion was organized for the younger children and a group religious meeting which, for the lack of a better term, was known as a Junior Christian Endeavor Society, though it undertook to do more expressional work than such a society ordinarily undertakes. For the colored population there was a week day school of religion with supervised play held on Wednesday afternoons, with a night school of the Bible and the simple English branches held on Thursday night, weekly.

Experience soon revealed that there ought to be larger opportunity for

the cultivation of the social life on the campus than was thus provided. An appeal was made to the faculty of the college and permission was given to organize four social clubs each for young men and young women. These social clubs were not to have secret features and were not to be Greek letter fraternities. They were, however, allowed to have Greek names, if it was so desired.

The Christian Education Building

After several years of doing the best that it was possible to do in this scattered way without adequate provision for any of the work undertaken, a disastrous fire came which destroyed the administration building of the college on January 18, 1923. As a consequence of this fire, it was necessary to erect a new administration group and five buildings took the place of the one that had been destroyed.

One of these was the Christian Education Building which, equipped, has cost \$125,000. This build-



Christian education laboratory faculty, Elon College

ing is designed to be the center of the social and voluntary religious life of the student body, and at the same time to provide a laboratory for the department of Christian education. There is conducted in this building by the students of the department a closely graded week day school of religion reaching from the beginners' department through the senior department.

One very special feature of this building is the dictograph which connects each classroom with the director's office and permits him to communicate with the superintendents of the departments, with the individual teachers or to listen in at any point of the conduct of the worship or teaching process, the officer in charge, or pupils, not being aware that they are being supervised. It is thought that this is a much more satisfactory way of correcting the faults of young teachers than for the supervisor always to be present in the classroom. There are also two other rooms of special importance. The first is the manual training department equipped with the very latest machinery for woodwork, the work in this department being integrated with the week day religious instruction. The second is the manual arts room, which undertakes to do a similar work for the religious instruction and expression of the girls in the week day school of religion.

The Campfire organization for the girls of the community and the Boy Scout organization for the boys are integrated with this work. Also the social, athletic, amusement and other forms of religious expression in the community, together with the citizens' Sunday school, held in this building on Sunday, are being integrated, through a committee on Christian Education, with the work of the department's week day school.

Particular attention should be called to the fact that there is no motion picture house in the college town. Consequently the Christian Education Building chapel, which is used as a daily chapel for college students, is the scene each Saturday night of motion pictures, attended both by college students and by the children and citizens of the community. There is no charge for these pictures, though a voluntary offering is received.

In concluding I should say that the social life of the college is being cared for admirably in the social club rooms and in the Y. M. and the Y. W. C. A. rooms. In these larger rooms are held all the banquets and social functions of the campus. For banquets there are kitchens, equipped with electric ranges and other facilities, contiguous to the association rooms. The building also provides for dramatics as an expression of the Christian life.

For a full discussion of the integration of religious education the reader is referred to the author's *An Integrated Program of Religious Education*, published by the Macmillan Company, New York.



A Pointed Noncommittal

IN A SPEECH before the League of Women Voters in New York recently, Lady Nancy Astor, American-born member of the British Parliament, said:

"As to what I think of prohibition, I could not answer that question intelligently unless I traveled from the Atlantic to the Pacific and from Mexico to Canada. But I can say this, that it impresses me and depresses me that the people who are saying that prohibition is a failure are the ones who have failed to try it, and that the people who deplore the lawlessness of rum-runners are the ones who are breaking the law themselves. Rum-runners would starve if citizens obeyed the law.

"I can't tell you what I think of prohibition, but nobody has asked the question of what I think of drink. I can tell you what I think of drink. It has caused more misery than any other one thing in the world. It has caused political, moral and social corruption and never has it helped man in his struggle from the material to the spiritual. And, after all, that is what counts in life. In fact it is the only purpose of life, just a struggle from the material to the spiritual and drink has always hindered man in that upward struggle."

Teaching Citizenship Through Religious Education

Dayton tries it—and does not find it wanting

By C. M. SMAIL

Chairman Dayton, Ohio, Week Day Schools Commission

DAYTON, OHIO, has the largest system of week day schools of religious education in the country. It is beginning its fifth year of service with approximately 14,000 boys and girls enrolled this fall.

This is an increase of 4,000 over last year. There is not a class with less than twenty enrolled. Many enroll forty to forty-five and some have as many as sixty in attendance. Some of the teachers have contacts with more than 1,000 pupils per week. The staff of teachers has been augmented by six this year and its total number is nineteen. They are all of high type, chosen on the basis of good character, appealing personality, with normal college and special training. They receive the same salary as public school teachers.

The class sessions are held in forty-eight centers. Twenty-seven of these are in the city and twenty-one are outside the city. All of the classes are held in the churches except those taught in four high schools. The grades from the second year in school on through the high school are taught.

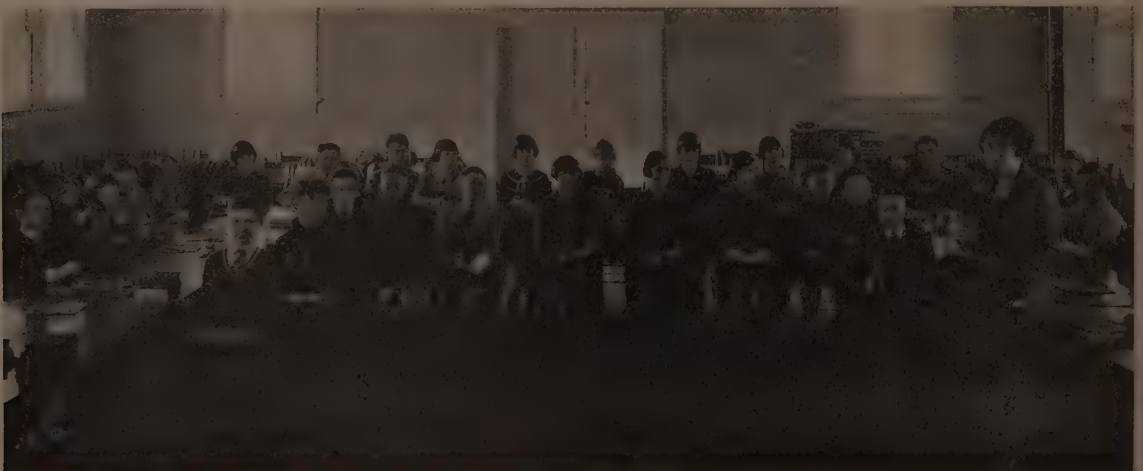
This remarkable system of religious instruction began with a daily vacation Bible school under the supervision of Miss Blanche Carrier. This school was so successful that it claimed city wide attention. The Sunday School Council of Religious Education of Montgomery County saw the value of the vacation school and organized for the pro-

motion of religious instruction in the public schools on their time. The arrangement was made and Miss Carrier was employed as supervisor. She is a graduate of Boston University. Her intense interest, thoroughness and tact inspire to noble effort all who know her. She prepares the outline of the courses of study, writes for newspapers and magazines and is preparing books for the curriculum. Much of the success of the school is due to her capable leadership.

The attitude of those who are the leading educators of the county and city is a strong factor in its success. Paul C. Stetson, superintendent of the public schools of the city, and the Board of Education are sympathetic to the extent of furnishing an opportunity for providing the religious training of the young. They believe that it is a great aid to proper character development. They not only accept counsel from the leaders in religious education but also give counsel in regard to all the bearings of the school as they see it. They cooperate in thought and plan.

The people of the city and county are greatly cooperative. The Council of the Churches of Christ is a strong organization composed of eighty churches. The Y. M. C. A. and the Y. W. C. A. are big institutions. The Montgomery County Sunday School Association is splendidly organized. The civic organizations work together. Many organizations coordinate their programs of

(Continued on page 20)



A class in the Dayton, Ohio, school of religious education

What Does a Field Worker Do?

A close-up of the weals and woes of our modern circuit riders

By FLORENCE CARMICHAEL

Regional Elementary Superintendent, Religious Education Department, United Christian Missionary Society

SO MANY of my friends say to me, "O I would love to do the work you do. I think it must be wonderful to travel over the country." Well, yes, it is nice to travel. I do like it. It adds variety to life. It gives one a chance to see interesting places—places I probably never would have seen in North America had it not been for my present position.

Perhaps even more interesting than the places are the folk one meets and learns to know personally. It has been my privilege to be in some of the choicest homes of the brotherhood, and to know intimately some of these great souls including missionaries at home and abroad; ministers and their wives and leading lay workers in our various churches—all of which is no small privilege. One is abundantly blessed to be in their company if only for a brief period of time. To me all people are interesting—it is interesting to see how they live in their homes, how they keep house, what and how they cook, what they do for amusement, what they are chiefly interested in. One learns so much from these observations. Your cup is always full and running over—sometimes of joy and sometimes sorrow of the things you see and hear in these various homes. For very often, too, they with whom you work and associate unburden their very hearts and souls to you before you leave them, and why shouldn't it be so? What are Christians for if not to share each others joys and sorrows in this way? After all, there is nothing so sweet in all life as Christian fellowship.

If one ever thinks Christians are long-faced and boresome, he should go into field work for a time. But be sure you can take a good joke and considerable teasing before you start, for preachers I find will do it. Most of them are "good sports" and will take a comeback in the finest of spirits. And again, why not? Surely Christian people can afford to laugh and be happy.

Another good thing about field work, you learn how many good folks there are left in the world today. You will find that all the Christian homes in the United States have not gone on the rocks as some would have us think. One can still find numbers of them in country, town or city. But the greatest joy of all is the joy of helping folks to get a vision of bigger and better things; to interest them in the cause of religious education and give to them better methods of work with little children which in turn make happier children and happier workers.

"What does the field worker do the seventy per cent of time he spends in the field and what is his aim?"—so many ask. Our one aim is to aid the local church. We sometimes make one day visits, usually on Sunday, for the purpose of observing the work as conducted and ascertaining what the methods are. A conference is then held in the afternoon during which various problems are taken up and discussed, and suggestions for improvement made. If held on a week day the worker may *act* as well as talk. If an elementary worker, she may move chairs, tables and quilting frames, wash windows, sweep the floor, clean closets, put up wall pictures, some burlap for class pictures, etc. In other words, make the children's room a place where they can worship God "in the beauty of holiness," or as the elementary standard suggests, "a place conducive to worship and work."

Sometimes a worker goes for a two or three day Institute. Again for an entire week or a Leadership Training School. In each of these such problems as school organization and administration, the proper equipment of room and workers, the building of suitable worship programs, the presentation of lesson material, and possible service activities for the various ages are discussed; ways of giving missionary instruction and training in the Bible school are most always presented.

Then there is the School of Methods where different units of the Standard Teacher Training Course are suggested—the number depending on the number of faculty members present. Students are encouraged to do assigned work and receive full credit. More and more are doing this thing as is proved by our splendid gain this past year.

MUCH is accomplished through correspondence. Letters bearing questions reach the office almost every day. They are promptly answered unless the workers are in the field. Materials in the way of leaflets and books are sent out.

Personal conferences are frequently held both in office and field. Oh, yes, there is preaching to do. Can an elementary worker preach? Most of them say they can't and some won't but since that is about the only chance we have as many of our adults, and since much of our work depends upon them, we occasionally find ourselves occupying the pulpit—happy to speak for the sake of boys and girls we love, and believe in—but scared until we fairly tremble when we arise to speak. But even this is not as bad as being asked to speak extem-

poraneously. It is then, one's heart fails to beat, but a field worker is supposed to be fearfully and wonderfully made, so she speaks and proves she is needed.

What is the purpose of it all any way? I believe I can speak for all elementary workers when I say our purpose is threefold: 1. To interest parents and present teachers and workers as well as prospective ones in the religious education of boys and girls. 2. To help train all of them for this task. This to be done through the agencies discussed above and through interesting them in self-help by means of proper reading courses. 3. To encourage all of them in living Christian lives for their own sake and for that of the children who so continually imitate them.

"Is there need for all this training?" Some experiences in the field may help you to answer this. The beginner's superintendent was heard to give four and five-year-old children a Bible drill somewhat as follows: How many books in the Old Testament?

How many in the New? Which one tells us about Jesus? How long was he here on earth? How was he killed? Can someone tell us about it? Hereupon one little five-year-old gave a very graphic description of the Master nailed to the cross. Horror was evident on the faces of most of the children. She then followed this with more drill and another Bible story. Afterwards the writer was told by one of the parents that their little child had to be made to go to Sunday school. In fact she was spanked one day. The writer wondered if the correct one was spanked.

A primary teacher one morning asked each child to read a verse of the Uniform Lesson taken from II Kings. Very few of the words could be pronounced by the children, let alone comprehended. The teacher would help the children and then turn to the writer asking her if that was correct. Two live-wire boys stood it as long as they could and then engaged in a fight over a piece of chalk, whereupon the teacher threatened to call the superintendent if they didn't stop. They stopped for the superintendent was a pretty good-sized man. The observer wondered what the children gained from this lesson. She could think of nothing but one thing and that was, sad to say, a good lesson in irreverence.

Last winter a three-and-a-half-year-old child went with her grandmother to a certain school. She always spoke of it as "Grandmother's School."

Later, her family moved to another city and she was placed in the cradle roll department there under a trained superintendent. After attending three Sundays she said to her mother, "I don't like grandma's Sunday school. I like my Sunday school." I have decided when a cradle roll child can detect this difference between bad and good methods, the training we are trying to do is worth while.

And now to go back to the beginning. I agree

with you, it is wonderful to travel. There are many advantages and I love it. But could you say this with me when you have reckoned with the facts given below?

1. You must live in a suitcase and pack and unpack many times a day.

2. You must sit in dirty, uncomfortable depots for hours waiting on trains—perhaps one you missed by a three-minute connection. "Do you go sightseeing then?" Sometimes, but usually not, for your portfolio contains numerous letters that must be answered, or a bunch of

teacher training papers to be graded, or some book read or speech written (the latter often coming from this same book).

3. You are put into a private home or hotel when you do arrive. Which do I prefer, you ask? Again there are advantages and disadvantages. If I am extremely tired in body and mind I prefer a hotel or a quiet room in a private home. Being a social creature and a woman I love to talk. Those who entertain me often have the same feeling. Consequently there is little rest for either and in addition, much needed work must go undone.

However, many of the advantages mentioned in the first part of this article cannot be had if we stay in a hotel always—to say nothing of the washboard and ironing board one has access to in any of our church homes. Those good motherly women—what would we do without them! They know our needs before we ask and hasten to meet them. Then there is the good home cooking; the hot biscuits and waffles, angel food cake and pies that one cannot get in a public place. God bless these women everywhere, I say. And the fathers too. They take us wherever we want to go in their cars and are eager to furnish entertainment when we have time to enjoy it. Oh, no, we couldn't get along without the men either.

4. You must do your own laundry work and pressing between speeches. You must think out

FOR THANKSGIVING COMES

For no rich pomp do I give thanks,
Or any wealth of power.
I have no fame to make me proud
In this most humble hour.

But one in need asked help of me
And I could give him aid—
A lift along a lonely road,
And faith to one afraid.

For this great boon that thou didst
grant,
Take, Lord, my thanks today—
When one I love cries out to me,
I need not say him nay.

ANNIE CRIM LEAVENWORTH.

your speech as you iron away. Now you understand why some are not all you expected, don't you?

5. You must permit every worker, preacher, superintendent, teacher, or just member, to tell you their last fuss or split and yet you smile, keep sweet and retain your faith in them, in God, in all mankind and yourself, remembering the patience and forgiving spirit of our Master.

6. You must spend a part of your nights on the train in the sleeper. I say part, for you often get on at eleven and off at four and even then on a full night you often toss here and there, thinking over all you failed to say and things you wish you hadn't said and wonder why they ever called these trains "sleepers."

7. Then you arrive home and expect to get a good long night's rest but on opening your mail find a request for an article for some paper or magazine. You throw it down, heave a sigh, get angry and declare you can't and won't do it. Then you repent and do it. You hate to refuse a good friend like Bess White and when the WORLD CALL calls who wouldn't be ashamed not to answer?

Students as Workers in Industry

By James Myers

THE first general conference of the increasing numbers of college students who are spending their summer vacations as manual laborers in American industries was held on the campus of Earlham College, Richmond, Indiana, September 5-8. The conference was called as one of the continuation projects of the famous "Evansston Conference" on Youth and the Church. The Earlham Conference, entitled "Students as Workers in Industry" was purposely restricted in number to a small group and to such college men and women who had had actual experience as workers in industry. The conference was disappointing to the reporters who evidently expected sensational pronouncements from flaming youth against the established order. By the same token those quiet days spent in earnest discussion and sincere searchings of heart as to opportunities for personal usefulness were profoundly impressive to those who look with hope to the youth of the colleges not only for new initiatives and impetus toward a better world but for intelligent and considered approaches to the great problems involved in bringing in the new order. To be sure certain resolutions with a punch were unanimously adopted by the group but they were intensely practical in their nature and consciously avoided theoretical generalizations and wholesale "solutions" for the evils which the students had discovered in industry. The group was unanimous in its disapproval, for instance, of college students acting as "scabs" during industrial conflict, which

in itself was quite a significant resolution when it is recalled that college students have sometimes been used as strike breakers. This group of students having had at least a taste of the lot of the worker, while they did not presume to make pronouncements on solutions for the labor problem, felt strongly at least that it was a despicable role for students to interfere in industrial conflict in any way which would weaken the workers' chances of settling the matter themselves with their employers. Discussion also brought out conscientious concern over situations where college students, in order to earn their way, underbid local wage rates of workers who are dependent upon their daily wages for the support of their families. A case was cited where college students who had thus been thrown into competition with union window cleaners, had joined the union themselves in order to protect the regular window cleaners in their livelihood.

ANOTHER resolution was equally practical and smacked of modern youth's demand for reality without respect of persons. It called for a more vital presentation of the social sciences by the faculty! The group felt that the theory of the classroom often failed to deal with the facts and actual problems of the working world. They suggested that it would be an enlightening experience for many of their professors to go into industry as manual workers also! This incisive suggestion was unanimously extended to include college pastors and religious workers as well.

The conference was organized definitely on the discussion basis, there being no set program or speakers previously announced. A number of experts were, however, invited to be present and to contribute out of their experience as the group felt the need for factual data.

A careful questionnaire was prepared which included a question as to each student's vocational plans. The questionnaires have not yet been turned in but from many expressions at the conference it was evident that most of the students intend to devote their lives to the industrial problem. Some of the student delegates intend to identify themselves completely with the workers, working with their hands at their trades and living on their own wages. One of the students who intends to devote his life in this way very simply and quietly gave his reason—"Somehow" he said, "I lose something of the feel of the workers' problems the minute I allow myself the greater security and the social advantages of a position among the salaried classes. The wage earners' problem of unemployment, for instance, means more to me if I am on my own and don't know where my next meal is coming from. I can't help thinking about it!"



The largest "first year" conference, Lakeland, Florida

Five Points of Distinction

A review of the 1926 summer young people's conferences

By ROY G. ROSS

PERHAPS no one phase of the organized work of the Disciples of Christ has made more encouraging progress or has received a more hearty response on the part of our brotherhood than the summer young peoples conferences. There is no one task allotted to our young people's superintendents which they covet more than the privilege of being in these groups and enjoying this unusual fellowship in all parts of our country. One begins the summer by declaring that the first group represents the acme of enthusiasm and pep as well as talent and seriousness of purpose. One ends by declaring that the conferences have grown progressively better and envisioning the last as the climax of that development. The real fact of it is that in all of our conferences we find the "cream" of the land. From Washington to Florida, from California to New England, the caliber is the same. Everywhere one finds enthusiasm, buoyancy, sincerity of purpose and consecration. Among all there is an honest searching after knowledge of the "Jesus Way." As one conference teacher so well said, "Conferences are surely a good antidote for those who are pessimistic concerning the future leadership of the church and who would

drop a tear for the youth of yesterday."

This summer the conferences already projected were continued, enlarged and perfected, and in addition some new groups were added. Two of these latter groups were high school conferences brought about because of an over-crowded condition in previous years, which led to a division on the basis of age. The remainder were pioneer undertakings

in hitherto almost untouched fields. Every one of the new conferences was a decided success. Most of them had an attendance larger than our expectations.

The largest of the entirely new conferences was that held in the state of Florida. This was held at Lakeland during the week June 7-13. Under the leadership of James Barbee, dean, and E. B. Quick, director, the

conference made an enviable record for itself as regards both size and program. Eighty young people came together from a territory representing a considerably smaller number of churches. For a long time Florida had been demanding a conference, and the fine group which was brought together this summer proved conclusively the justification for that demand.

The New England Conference held at Winnepesaukee, New Hampshire, was also worthy of



The conference with the largest per cent increase in attendance, increasing over last year 500%; Petit Jean Mountain, Arkansas

note. This conference was the first gathering of Disciples of Christ ever held in the state of New Hampshire. It also drew upon a small territory numerically speaking, because there

are only seventeen churches numbering 2,030 members, in the total of six New England states. But despite any such handicap, the earnest young people at Winnepesaukee had a conference long to be remembered. One only needed to sit but once in the vesper services held under lone pines on the rocky shore of Winnepesaukee to realize that God was there. As the vesper hymns expressing first the thought of adoration and then that of consecration—*Day is Dying in the West—Holy, Holy, Holy, O Master Let Me Walk With Thee*—floated out over the water only to be echoed back by the distant mountains; as one listened to the murmur of “concert prayer” in which all participated but which arose as one great united petition to a very present Heavenly Father; as the vesper speaker was rowed up in a boat across the lake, this re-enacted a scene of 2000 years ago on the Sea of Galilee; while the evening sun settled in the multi-colored background of perfect splendor with the White Mountains in the distance, one could not help but say with the Psalmist: “Yea, the Heavens do declare the Glory of God”—“I will lift up mine eyes to the Hills from whence cometh my help, my help cometh from Jehovah who made Heaven and Earth,” with all its inspiring beauty and strength.

But even New England with all its beauty of setting could not overshadow another confer-



The first gathering of Disciples of Christ ever held in New Hampshire; young people's conference, Winnepesaukee, N. H.

ence not so well placed geographically, but perhaps the most unique of the thirty-two which were held. This conference was held on the grounds of Southern Christian Institute, where

gathered the Negro youth from many surrounding states. It was indeed encouraging to see forty-two Negro young people come together from a section reaching from Chicago, Illinois, to Hawkins, Texas, for training which would enable them to become leaders in kingdom activities of their own race. This was a fully standardized conference from start to finish, with adaptations to the peculiar needs of Negro young people. One feature which made it decidedly unique was the singing of the old Negro melodies. While the conference favorite *Have Thy Own Way Lord* may have seemed a bit neglected, still the same fine spirit of consecration was expressed over and over again in the singing of *Lord, I Want to be a Christian in My Heart*. This added to *Swing Low, Sweet Chariot* and *I've Got a Shue*, and other Negro favorites as they were poured out from forty-two sincere hearts, could not help but make the leaders zealous for that same fine unvarnished devotion in the lives of all American youth. Also it was discovered in the recreational periods of this conference that colored youth make just as good Indians as their white brothers, though possibly a different version.

The one state or territory which has made the most wide-spread use of the conference organization and program is Ohio. Ohio began conference training at Hiram College during the summer of 1923 with one conference. This conference grew



The first Christian Negro Young People's Conference held in the United States; Edwards, Mississippi June, 1926

to be one of the largest in the country, necessitating a new conference in Southern Ohio in 1924. This was begun at Wilmington on the campus of the Friends College, and was a success from the very start. Although it has grown steadily from year to year, still it has not relieved the congestion at Hiram. As a result, the Hiram Conference was again divided in 1925 on the basis of age, one conference being held for high school age and one for those from 18 to 23 years. This rapid growth was due to the vital character of the conference program and the persistent efforts of I. J. Cahill, the Ohio state secretary, who saw the possibilities of that program for building a strong leadership throughout the churches of his state for the next generation. Already these three conferences have almost reached their total capacity and further enlargement is being demanded.

Another conference deserving of special recognition is the Arkansas group which, this year, increased in attendance over 500%. For several years the Arkansas conference lived rather uncertainly and it seemed doubtful whether the state was strong enough to support such a project. But by a cooperative effort on the part of all those who had the interest of Arkansas youth at heart, abundant proof of the ability of the state to conduct such a leadership enterprise was manifested and a most inspiring week's program was held on Petit Jean Mountain.

And so the writer would like to go on and on telling of this great and unusual host of young people throughout America, for many like and also unique things might be related about each of the groups which gathered together for the summer training. As he has witnessed throughout the summer these triumphs of youth from coast to coast, his one prayer has been: "O God, may the youth of America not become satisfied or proud, but may they ever move on to greater and more glorious achievements, preserving the same fine loyalty and consecration to the kingdom and continuing the same high spirit of adventure in learning about and seeking new applications of the 'Jesus Way of Living' for this generation."

Teaching Citizenship

(Continued from page 14)

service. The humanitarian spirit is wide-spread since the flood of 1913. All these things tend to grant opportunity for promoting the week day schools of religious education.

There are conditions of living in Montgomery County which reveal the need of religious guidance. (The county is not different from others in that respect.) Here are some facts revealed by the court: During the year 1925 there were 159 adults indicted for crime in the county. In that same period 298 boys and girls were charged

with major offenses. It also discloses the fact that 892 arrests were persons under the age of twenty-one years. In the last eight years crime among the youth has almost doubled in a population that now is 226,032 in the county and 183,071 in the city. The people of the county have become earnest in their endeavor to check this flagrancy of crime. They believe the best way to do it is to invest in character building. Judge William C. Wiseman, chairman of the campaign to raise the funds for the school (\$40,000 for 1926) said, "We can be reasonably sure that in the future years these boys and girls will be a real asset to our community and state. They will be law abiding and loyal citizens of the Republic and Godfearing fathers and mothers of another generation." Thus, he has spoken the word in regard to the value of the training in the school of week day religious education which is also the thought of the great number of supporters of the school.

We are encouraged by what is being stressed now. The leaders in the public schools realize the need of specific education in character building. Among the citizens, we find a growing sense of responsibility that we must educate in common ideals. Among the week day religious educators, there is an earnest effort to cooperate with the public school educators in order that they may help the youth to attain the best in life. The correlation of the school and the church is growing closer. Last year, the church attendance campaign, under the auspices of the school, enlisted the pupils from the fourth grade on through the high school. The members of the school who attended church became intelligent worshipers. It is most important to note that the school greatly assists the pupils in making decisions for Christ from the sixth grade up.

A committee from the week day school of religion is being formed to meet with a committee appointed by the superintendent of the public schools, which will spend several months making a character research in the public schools. This cooperative and unselfish work is for the express purpose of making better citizens. An indication of the closer relationship of the schools is seen in the request of the supervisor of expression in the public schools who, after having the children memorize certain passages of Scripture, has asked the supervisor of week day religious education to furnish interpretations for these Scripture passages to be used in devotions.

The week day religious schools of Dayton seem to be thoroughly established from every standpoint. Backed by four years of experience, they are able to show what the spirit of cooperation, wise leadership, and a consecrated teaching staff can do for the youth who are the hope of the Gem City—and can be made the hope of any people.



Suzunosuke Kato

A religious educator from across the sea throws us the torch

By BEN. E. WATSON

MY FRIENDSHIP began with this young man in 1918, the year he graduated from Drake Bible College in Tokyo, and began his ministry with the Tennoji Church, Osaka. This church is located near the great Buddhist Temple, "Tennoji," which gives name to that district of the city. Here are worshiped the sacred monkey; here are seen the many evidences and influences of idol worship. In this field our young friend began his ministry in the name of Christ. Here he sought to interpret through Christlike living and loving service the religion of Jesus Christ, to point men and women to the living God through Jesus, who is the Way, the Truth and the Life.

Near the Tennoji Church is located the Christy Institute, and the English school which provides contact with hundreds of young men and women seeking education and soul culture. These young people of Japan are on the quest for light, and they welcome it from whatever source it comes. A man dying of thirst does not ask the source of the water offered by the rescue party. This eagerness for learning is the attitude of the majority of young Japan. Here, then, was an opportunity to introduce them to one who said, "I am the Light of the world. Whoever follows me shall not walk in darkness." In this task, Mr. Kato found joy and delight. For three busy, happy years he

wrought here, years of usefulness and service. But he felt the need of further preparation that he might serve in a greater degree, and when the opportunity came to teach the Japanese language to missionaries in the College of Missions who were preparing for work in Japan, and at the same time study in Butler College, he gladly accepted. For two years he pursued this course and received his A. B. degree from Butler in 1923.

But these years were not without suffering and disappointment, for they brought illness which made necessary several operations. Yet in spite of a weakened body, his hungering heart followed its bent and he continued in school. Instead of taking the needed vacation during summers, he studied in the University of Chicago. With this desire for better preparation for service still uppermost in his mind and thinking the kindly climate of California would restore his depleted strength, and too, that he might serve as he studied, he came to the Japanese church at Berkeley in September, 1923. Here he began the twofold task as student in the Pacific School of Religion and pastor of the Japanese church. Soon he realized that his strength was not sufficient for both, so his study was given up, and all his life was poured without reserve into the church work.

Being the seat of the University of California,

Berkeley presents a great student opportunity, for here are assembled students from the ends of the earth—more than forty nationalities seek knowledge here. Among these are many Japanese, mostly of the American-born or second generation. This was his particular field of service, for the adult membership of the church is small. Here again was a dual opportunity of service, for the older Japanese must of necessity worship in their mother-tongue—if they worship with understanding, while the children of these folk speak English almost exclusively and must have their worship in *their* mother-tongue—English. To meet this need the young people were organized, with the assistance of Miss Fanny Alice Hagin, who had been to Japan with her missionary parents, and who already had a great love for the Japanese. This organization, the Young People's Fellowship, has rendered a distinct service to these fine young people who are in the state university where teaching religion is forbidden by law! (In Christian America!)

The members of this Young People's Fellowship are just like the other American youth of this good year A. D. 1926—they respond to the leadership provided for them. They are just what we want them to be. They are no better; they are no worse than others. They have a hunger for spiritual things, but are not immune to the temptations of any big city. Mr. Kato and his associates sought to satisfy this "hunger and thirst after righteousness" and to provide right leadership and wholesome fellowship.

But his service was not limited to the group at Berkeley. He was elected the secretary of the young people's department of the Japanese Church Federation, and in that capacity promoted the first Christian conference for Japanese young people in Northern California. Five such conferences were held during last year and were fruitful of great

good. These young people and their spiritual welfare were his constant anxiety. The burning desire to serve youth, which was first kindled in his heart while in Osaka, was now finding expression in a very rich way. His preparation was now better and regardless of failing strength he poured his life into this service until he literally gave his life for it.

When repeated operations were sapping his strength, his physician advised that he leave the work and take time to get well. His friends and the home department of the United Christian Missionary Society with which he was connected advised and urged the same thing. But always the same reply, "Not now. Later I will rest. I must do this work first." He came to Los Angeles in May a very sick man. The doctor forbade further work, and recommended rest and care in a sanitarium for at least one year. Accordingly arrangements were made and he entered the sanitarium July 3. But he had waited too long. Tuberculosis had already made inroads into his lungs and throat. His life ebbed rapidly, and on August 18 his weakened heart faltered, then stopped and his valiant spirit found release from the pain-racked body.

A loyal soul had been called into higher service; a faithful soldier had fallen in the midst of the battle; a Christian friend had slipped from our view. But his valiant spirit is with us and his consecration continues to be our inspiration.

Mr. Kato was just twenty-nine years old, and he had splendid ability. He was always in demand as a speaker, and his contributed articles to magazines were sought and read eagerly. When I have seen friends cut down in the morning of life I have often asked the question, "Why?" I frankly say, I do not know.

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then, some time, we'll understand.

Religion an Element of Success

THOUGH young people are one of the church's greatest assets, don't forget that the church is likewise the greatest asset for any young man or woman. Some time ago I attempted to analyze for the benefit of business men the essentials of success. As nearly as could be estimated I found that in the average business life about six per cent of the results could be traced to instinct or environment or inheritance. I found that only a bare ten per cent of the results of the average business career could really be accredited to pure reason or intellect. One of the most remarkable findings of this analysis was the dominant role played by religion. Religion accounts for not less than thirty per cent of the results of every truly successful business career!

Young people, therefore, whose thoughts are centered on business success should clearly understand that only a very slight part of such success will depend upon the mental powers in which they take such pride. Success really means service and in the attainment of such success religion plays a part threefold more important than does intellect devoid of religion.

Nearly all young people are interested in biography, the actual life stories of real men and women. One of the most profound truths disclosed by the study of biography is the overwhelming proportion of truly successful men and women who have been essentially religious.

Every young person who is an asset rather than a liability can be promptly and effectively reached by appealing to his or her dominant desire for a career of true success. The moment such a person is aroused to the importance of religion as a fundamental in the successful career, that moment the young person becomes and remains the church's enduring asset.—ROGER BABSON.



George W. Knepper, pastor



High Street Church of Christ, Akron, Ohio



R. B. Koontz, superintendent

\$5,000—How They Did It

No millionaires, no bazaars, no suppers, but they've led the way over the top

AKRON is no mean city. With her eleven tire plants and nearly 44,000 factory employees, she produces over fifty-one per cent of the tires manufactured in the United States. With her more than one hundred churches and Bible schools she is just as famous as a religious center.

For half a century the High Street Church of Christ has been one of the outstanding churches of the brotherhood of the Disciples of Christ. Its Bible school has just added new laurels by being the first school in the brotherhood to raise more than \$5,000 for missions in one year. In addition to the work done by the Bible school there are three missionary societies and two Christian endeavor societies, all of them engaged in missionary education and giving. The church also has several times led the brotherhood in giving to missions and still is well near the top, so it can truly be said that the church with all its auxiliaries is permeated by the missionary spirit.

The accomplishment of any great aim or ideal does not come by chance. Three steps are necessary—education, preparation, work. Thirty years ago a mixed class in the Bible school undertook the support of a girl in Japan under the care of Miss Kate V. Johnson. Sixty dollars per year was given for this purpose. In the course of a few years the school decided to support its own missionary and \$600 was raised for that purpose, Mrs. Eva Raw Baird being the missionary. In 1920 the school made another advance, raising \$1,000 for the united work, the first school to raise that amount. Since 1920 the school has never been less than seventh, until this year when a new mark of \$5,257.17 was made, putting it first.

The school observes three main missionary offerings during the year—the Easter offering for national benevolence, Children's Day for for-

eign missions and Thanksgiving for home missions.

An aim is set for each of these offerings and each class or department is given a suggested apportionment for its goal, three or four weeks before the offering is taken.

This education over a period of thirty years, this preparation for each offering, would not avail if there was not intensive work by the officers of departments and classes. The giving is direct, both in Bible school and church; that is, no money is raised by means of bazaars, suppers or any material means. This has been the policy of the church for thirty years, and the officials believe has been responsible in no small measure for the liberal giving which has enabled the church and school to attain its present rank.

There are no millionaires in the church and no large individual gifts, \$25.00 probably being the largest individual offering. The aim is to get every member of the school represented in the achievement. The raising of \$5,000 is not so much of a task as might be imagined. If, by education, a world vision of missionary need is inculcated, if adequate preparation is made, followed by intensive work, there are many schools which should equal and surpass what Akron has done. This is not the largest school in the brotherhood. Its enrollment is 2,067; average attendance to September 1, 1926—1,143. George W. Knepper is pastor and R. B. Koontz, general superintendent.

In addition to the money which has gone through the United Society this church has established and equipped two extension Bible schools in Akron representing an investment of \$20,000 and which are operated as departments of High Street.

Nehemiah 4:6 probably best exemplifies the spirit animating High Street in all its departments—"For the people had a mind to work."



The chapel to the Virgin which stands on the hill behind the great cathedral of Guadalupe

What I Found in Mexico

And did not find—a war on religion

By ALVA W. TAYLOR

This article is being used simultaneously in the *Missionary Voice*.



A back for a dray

THERE is no war on religion in Mexico. The conflict there is simply the ancient one between church and state. It is difficult for Americans to comprehend it; church and state are so utterly separate in our country, and have been for so long a time, that we have no experience of the problem that is disturbing the republican government in Mexico. Thus we must not judge Mexico from

the standpoint of our experience. Here the church accepts its logical place in a democratic state; there it clings to its century-old claims to being a state within a state.

It was my privilege to organize a company of thirty-two students of religious and social conditions the past summer, to make close, first-hand observation of Mexico's problems. We were interested, primarily, in her social and moral problems, but the coming of the church and state conflict to its breaking point at the time of our visit in August, made that of first importance. At the close of our studies, in which we had seen representatives of the Roman Catholic hierarchy, the

President and several cabinet officials, and also leaders in labor, education, business, art, journalism, etc., and had witnessed the stirring scenes around the first of August, we unanimously agreed to the following statement:

"This group of thirty-two students from the United States has spent two weeks in an intensive study of the Mexican situation covering the tense days around August 1. We have interviewed representatives of labor, of education, of both Mexican and foreign business, of the Roman Catholic hierarchy, of the Protestant churches and of the government. All have received us with courtesy and talked to us freely. We have seen no riots nor any signs of violence. We searched for such and could discover no disturbance beyond a few of minor type. We are assured by the representatives of all groups, including those of both American and Mexican business, even of those opposed to the government, that the Calles government is strong, is in full command of the situation and that they anticipate no serious trouble.

"We believe a program of education and social reform is necessary to the rehabilitation of Mexico. Without passing judgment upon details or upon the methods used, we believe that the Calles administration is engaged in a great program of social reform, and that all who are truly interested in the welfare of Mexico will cooperate in its essential undertakings.

"We believe that when the churches in Mexico

accept, as they have done in the United States, the fundamental, democratic principle that every individual, irrespective of his religion, owes a civic loyalty to the state rather than to the church, that the religious question will be settled in Mexico and that the church will prosper the more for it."

The words of the last item were those of a prominent Catholic layman. Liberal Catholics on both sides of the Rio Grande, if well informed, will agree to this statement. The Catholic church in Mexico is moribund; it clings to the things it enjoyed as special privileges in the last century. It demands powers that no modern republican government can grant. It is not content to rely upon its moral and spiritual power. One of the bishops asserted categorically that the church had divine rights, independent of the civil powers, in regard to property, judicial functions, etc., and asserted that "temporal society must be, and by right is subject to the church in everything that affects both societies."

THAT is the gist of the whole controversy. The government says, as every modern republican government must, that it is sovereign because it alone represents all the people, while the Catholic hierarchy contends that it has "a divine right," even though it represents only a part of the people. It is the old war between a self-assumed theocratic church that claims to speak for God, and a modern republican government that claims to speak for the people.

The Archbishop of Mexico defied the government by saying the church would not obey the law and the mandates of the consti-

tution where they concerned the church. The President replied that they would obey or suffer the consequences of disobedience as prescribed by law. The hierarchy then called the priests out on an ecclesiastical strike. The President told them a strike was perfectly legal, and that they had a right to use any peaceful method they wished to influence public opinion, but that the laws must be obeyed. He told them to go to congress or to the courts and that he would not, as chief executive, interfere with the right of debate nor even oppose their proposals, but that their request that he allow the laws to become a dead letter, as Diaz had done, could not be considered. He told them frankly that he was the last person in the world to consider such a request, because he was a strong partisan of the very cause these laws sought to establish.

President Calles and his colleagues are not anti-religious; they are simply anti-clerical. Every effort to win modern, representative government in Mexico has been opposed by the hierarchy. They are monarchists, as is their church, and they not only brought the inquisition to Mexico, but they excommunicated such faithful priests as Hidalgo and Morelos for leading the lovers of independence. They opposed Jarez, helped bring in the usurper Maximilian, and supported the dictator Diaz. After three centuries of undivided control of the cultural and moral direction of affairs they had educated only one-half of one per cent of the people and most of those were priests and sons of the aristocracy.

The masses are still as ignorant as



Along a typical Mexican street

when the Spanish came and religiously they are as pagan and superstitious; their Christianity is simply a baptized paganism. The church did little, after the first missionaries were gone, to lift the people out of poverty. Instead it became the greatest feudal landlord in a land where a few owned everything and the masses were serfs, and it used its wealth to help the aristocrats and military caste defeat all movements for freedom.

GREAT public debates were being held in Mexico City while we were there, with cabinet officers speaking on one side and attorneys for the church on the other. The former invariably pushed the question of what the church had done for the people, the opposition could never answer more than to say—"It has given them the Catholic faith." But the masses are more interested today in a chance at better living. They want better wages, a plot of land they can call their own, education for their children, and some of those things they see the small class of well-to-do enjoying. The church calls them to masses and bids them be content; the government offers them a program that means more to eat and wear, schools and land and instruction in health, and the government gets their attention.

President Calles said that the Roman church did not want religious freedom, that it wanted political power, that it persecuted other faiths when it had power, that it used its schools to teach sedition and its wealth to fight republicanism, and that for these reasons the priests were denied political privileges, the church property was taken under government control, clergymen were forbidden to teach, and instruction in religion was not allowed in the primary schools. None of these drastic laws are required in the United States because no church uses them against the government; if any church did it would come under quite as drastic regulations here as does the Catholic church in Mexico.

The strike is a failure. The economic boycott is a failure. The effort to stir up revolution is a failure. And the campaign to change the laws

regulating the church will be a failure. Mexico has begun to live in the twentieth century, and the Roman hierarchy will have to begin to live there also or lose out. When they cease to use their power for political ends they will get relief from the drastic regulations; they were enacted to put the church out of politics.

The Protestant churches are obeying the laws and prospering. President Calles complimented them for it in the most generous manner. If the Catholic church would do as the Protestant does there would be no "regulations" and no religious conflict. The pastor of the largest evangelical church in Mexico, a Methodist church, said: "The government is treating us exactly as it treats other people. There must be one law for all. The law is not aimed at us. We submit because it is best for the country. We are not suffering from obeying the law. There are some handicaps, but we do not object to the restrictions—we find ample means for doing our work. We are willing to obey our government, because we know it is for the ultimate good of all the people."

We went to this pastor's church one Sunday morning. It seats 600 and was full. Our evangelical churches do not need to become partisan to any administration or party in Mexico. All they need to do is to preach the gospel with its spirit of uplift and freedom, to educate the people and to give moral support to every social program that means better homes, better living and social progress. With that program it catches step with all that is best in the revolution and wins the hearts of increasing numbers. By serving best it will win most.

The story is told that at the close of a public address by President Calles, a fanatical old Catholic woman shouted, "Viva the Holy Virgin! Viva the Holy Catholic Church!" and the President calmly replied, "Viva Jesus Christ!" Mexico's morrow lies with the President's reply, and Protestant missions there can do their part by lifting up him, who when he is lifted up, will draw all men near unto him.

THE UNKNOWN SPEAKS

AH, COMRADES, let my eyelids
keep
Their velvet shrouds against my
sleep.
Need I behold a blinded horde
Arrayed with cannon, rifle, sword?
Must I see blood where waves of
grain
Might whisper with the playful rain,
And mark an iron heel-print where
A blade of grass might fan the air?
No, comrades, let me count my sheep
I wish to sleep . . . I wish to sleep.

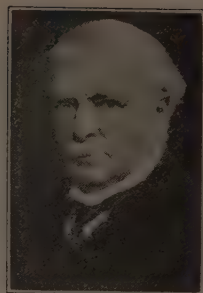
Last night I heard a saber rasp
Its length from out a scabbard clasp.
I saw a cannon vomit flame.
I saw a smoking town again.
I could not sleep. Each passing
bier
Saw separate pounding on my ear.
From Arlington I left my bed.
To Whitehall and to Paris fled,
And at Geneva spoke the word
That both the gun and saber heard.
Now shroud the blade in folds of rust,
And grind your cannon into dust,
So, comrades, I may count my sheep.
I wish to sleep . . . I wish to sleep.

B. A. HEIMBINDER.

A Message From Lloyd George

With Variations

By A. E. CORY



Lloyd George

THERE is no personality who grips the imagination of the British people and, in fact, of the whole world as Lloyd George, ex-premier of England and Member of Parliament. His future is one of constant speculation throughout the British Empire. Whether he will come back and attain some of the high positions that he has held in the past or whether he is finished as a political power is discussed everywhere. The immediate answer to this question is a difficult one and one that is purely speculative. It can be stated, however, that one visiting Great Britain is impressed with his popularity and his influence on the many subjects upon which he speaks. Few men touch the full round of life's relationships in their interest and in their public utterances as does Lloyd George. Whenever it is announced that he is to speak, the great halls are thronged with people to hear him, and the reception that they give him is very impressive.

It was the writer's privilege to come somewhat in intimate contact with this great figure during the World's Christian Endeavor Convention held in London in July. Mr. George was to speak at a morning session, yet one of the largest audiences of the entire convention was there to greet him. It may be of interest that this man, upon whom there are so many demands, came before the devotional exercises, remained through the entire session, and stayed for a luncheon which extended well into the afternoon. He came dressed in the fashion of the well-to-do Englishman. He impressed one that in spite of advancing years he had a tremendous vigor of life about him.

The writer had been asked to lead the devotional exercises before Lloyd George spoke because he was a member of the Church of Christ, which the secretary stated was also Mr. George's church. The fact that this has often been disputed in this country led the writer to ask several questions. He found that Mr. George in his early home in Wales was, and is, a member of the Church of Christ; but when he came to London he associated himself with the English Baptist Church. The Church of Christ to which Mr. George belongs is more similar to our conservative brethren in this country, and the English Baptist Church is similar to that group

of the Church of Christ in America who have the missionary passion and who practise open communion. When the writer was presented to Mr. George and his relationship to the Church of Christ was stated to him, he showed a very great cordiality. He asked numerous questions regarding our people in this country. He wanted to know our numbers, our missionary giving, our attitude on close communion, our unity and the proportion of our growth, our attitude toward evangelism, and several other questions. He remarked that the group known as the Church of Christ numbered but about fifteen thousand in England and that they had not grown. He also noted the fact that he and one other member of the Church of Christ had been elected to Parliament. He made reference publicly and privately to the great preachers of his youth and to the influence they had upon his life. As the writer bade him good-bye he spoke with a real feeling of cordiality towards the members of the Church of Christ everywhere. He said: "I want you to bear to the Churches of Christ in America my sincere Christian love, for I love that group and am greatly interested in it, wherever it may be."

MR. GEORGE'S address to the Christian Endeavor Convention had two great words in it. One was Arbitration and the other Disarmament. He spoke before the convention with telling utterances, and one was impressed that whatever his political future may be, he will always be a great voice for righteousness. It was, however, at the luncheon that followed the public meeting that Mr. George impressed all of his hearers even more than at the public meeting. In a very few minutes he spoke with utter abandonment about war, what he had seen and suffered during the war, and his own feeling that the church must take a stand against war and that in the church the world could find its only ultimate hope. It was a rare privilege to hear this revelation of the innermost thoughts of the heart of this great man.

The next day another ex-premier of England presided at the session, Ramsay MacDonald. Mr. MacDonald did as Lloyd George—he came on time, stayed through the morning session, for lunch and

(Continued on page 50)



MRS. ELIZABETH WILLIAMS ROSS

Born February 16, 1852
Died September 12, 1926

Mother Ross Has Left Us—For A while

“And when morning was come, Jesus stood upon the shore”

By WALTER M. WHITE

For many years an intimate friend of the White family, it was Mother Ross' expressed wish that Mr. White conduct her funeral service. The following is a portion of the beautiful tribute he paid her before she was laid to rest in the Eureka, Illinois, cemetery, September 14

IT IS no easy task for me to speak today in the presence of this silent form whose voice has stirred my heart with the deepest and most sacred emotions, as it has moved upon the hearts of multiplied thousands throughout the land. Not only her voice has been a benediction but her very presence, that which radiated from her being as light and heat radiate from the sun. And so today we come together to pay in our feeble way a tribute, not adequate, but such as we are capable of, to one who represents in our thought the most perfect expression of that which our Lord came to give.

She came to this earth on the 16th day of February, 1852. At about the age of sixteen while attending a girls' academy in Dayton, Ohio, she united with the Christian church. From that time until the hour of her death our brotherhood has had within its circle no more devoted, loyal, consecrated and inspiring follower of the Christ than she. Her life slipped away last Sunday at high noon at the home of Mr. and Mrs. J. B. Lehman in Edwards, Mississippi; peacefully she fell asleep in that quiet, beautiful way in which her soul had lived. In the early morning hours she had risen, dressed herself for the day, and gone about the house in her usual way, chatting, laughing, joking with those who were about her, bringing light and sunshine and joy as she had ever done. After the others had gone to the place of worship she sat down and wrote a page in the usual daily letter to Emory and Myrta and the grandchildren in Africa, and then lay down on her bed to rest, and fell asleep! How beautiful! Could we have wished it otherwise?

On the 21st day of June in the year 1874 she was united in marriage to Allison J. Ross. Two children were born to this union, a little girl who died in infancy, and then Emory. Mr. Ross passed away some years ago.

I wonder what her memorials are in the hearts of the brotherhood of the Disciples of Christ. I am thinking first of all that wherever the story of our Lord and his workers is told by those who have been touched by the life of this wonderful woman, they will speak unquestionably of her sway over the hearts of the young. Boys and girls and little children loved Mother Ross. There was a peculiar, an all but uncanny influence possessed by her over the lives of young people, it mattered not where she met them. Her challenge to youth was one of the

most beautiful expressions of one life's influence over another that I have ever known.

The last public talk that "Mother Ross" ever made was before a group of children and their mothers in the Linden Avenue Church, in Memphis. In this church we have a daily kindergarten for the benefit of the children in the immediate community of the church, which is a downtown church, surrounded by poverty and ignorance. Into this kindergarten children from the poorest homes imaginable are gathered, and it was on an occasion in the early days of last December when the social service department of the church was giving some kind of recognition to the mothers of the children of the kindergarten.

Mother Ross insisted on going. We doubted the wisdom, but we yielded and she went, and then after she had looked in on them for a little while, she called me from across the room and said, "Brother White, can't I just speak to them a little bit? Just let me say a few words." I said, "Surely, if you feel that way about it." And she began. You know the heart, how it went out to those little ones and their mothers. I am quite sure that not only the children and the mothers that were there but those who were giving this little affair have never been so touched, so held in the grip of a great soul, as on that occasion; and I think I shall never forget the impression that was made on my heart. A memorial to this good woman is the power she had over the heart and life of a little child.

HER knowledge of people was another most remarkable thing about her life. I doubt that there is another in all our brotherhood who knew more people, who knew them in an intimate way, who could claim their friendship, as did Mother Ross. In almost every church that she has visited in Canada, and in practically every city and in every town in the United States, she could call people by name. She liked to sit down and challenge you to try her out as to whom she knew in this city and in this church, and in this place and in that place. I was impressed by this remarkable faculty of hers one night when we were at a social meeting. There were perhaps forty or fifty people present. She had never been in the home before, and with the exception of perhaps half a dozen, she had never met those present. She came in and was introduced around the room. After they had been seated for a few minutes she said, "I can call the

name of every person in this room." Well, of course, we challenged her, "not because we doubted it but just to see her demonstrate it. Somebody said, "Well, of course you can, because you have their places in the room in mind. You met them while they were seated and you can get their names from their positions." Immediately she got up and left the room, saying, "Shuffle them up." We did so, and every person in that room she called by name when she returned.

I think I have never seen her on any occasion, it mattered not what that occasion might be—it might have been very foreign to a religious service—that she could not quote and give the right setting to the occasion, with some passage of Scripture.

Her knowledge of the Bible was marvelous. Of course, it came about through constant perusal of the Word of God. She not only made it the rule of her life to memorize some piece of beautiful literature every day, but she treasured up in her mind portions of the Word of God. She was a constant reader of the Bible, and being such, her life was simply an expression of the teaching of that Word, revealing itself in all her ways. There is nothing that will be more significant in our memory of her than her knowledge of the Scriptures and her ability to apply that Word to the need of the heart. I have been with her in the homes of the poor. She was with me again and again on my pastoral calls. She liked to go if there was a real purpose in going. I have never seen on the part of a skilled pastor, I have never seen on the part of anyone, the ability possessed by her to go into the home of the most trying conditions and bring help almost instantly, as she sat down by the sufferer, beside the sorrowing one, in the presence of the most distressing circumstances.

AGAIN, her devotion to others is a monument that will be one of the most enduring, one of the most precious, in the whole story of this remarkable life. An incident that took place at the time of the death of Mr. Ross illustrates this. She was accompanying his body to Eureka and at a small station a woman in heavy mourning boarded the train, supported by two stalwart young men. The woman seemed in deep distress and would not be comforted. Soon Mother Ross arose from her seat, walked back to where the woman was and, seating herself beside her, inquired the trouble. "My husband is in the baggage car," the woman said. "So is mine," Mother Ross quietly responded. "And while you have left to comfort and cheer you these two fine sons, my only boy is ten thousand miles away in the heart of Africa." And then she told the story of Emory and of his going, and from that she led the grief-torn widow into the presence of the Master, who put his strong arms un-

derneath her and gave her strength and comforted her troubled spirit.

Oh, my friends, what a soul! In the midst of this world of suffering and heartache, to be able to reach out of our own distress and undergird the weak, to comfort the sorrowing, to give peace to troubled spirits! A monument that shall live and abide in the hearts and lives of tens of thousands of those who have borne burdens will be the comforting presence and power of Mother Ross!

My last word as to the monument to be erected is that simple, unostentatious faith, the humble spirit. It was perhaps that one thing that gave such potentiality to her life, the faith that leaned always upon the One, who, having been lifted up, had drawn her through faith unto him.

Frequent messages came again and again from her dying couch through the long days of waiting when momentarily we were expecting the summons to come, words of cheer and hope for us who are left. Time and again she called to her bedside either Mrs. White or myself and among other choice words that she left for us, the one that she repeated most often was:

I am going by the upper road,
For that road holds the Sun;
I am going through the deep valleys
Where the quiet rivers run;
If you should seek to find me,
In that last one abode—
You will find this wording on the door,
"I am on the Upper Road."

A Message from Lloyd George

(Continued from page 27)

well into the afternoon. Mr. MacDonald was not dressed in the fashion of Mr. George but wore a business suit that was rather in need of pressing. He spoke with quietness upon spiritual idealism, and one who had never heard him before was amazed at his wonderful gift of English. Mr. George's English, while correct, is that of a public speaker. The English of Ramsay MacDonald, as he speaks it, is that of the printed page. Mr. George is active upon the platform; Mr. MacDonald is quiet, yet very powerful. When some one commented upon his English, he smiled and said, "I learned it first from the King James version of the Bible and supplemented it by Shakespeare and Scott." It was the writer's privilege to hear the Archbishop of Canterbury, the Lord Bishop of London, Dr. Horton, the great English preacher, Joyson Hicks, the Home Secretary, Lloyd George and many brilliant speakers from all parts of the world, but none of them charmed him with their diction or with their spiritual power more than this great soul who had risen from the ranks of labor.

One came away from the Christian Endeavor Convention feeling a new confidence in the public men of England, because of their simple faith and their loyalty to the church.

Memphis 1926 in Manifold

Three conventions in one

THE annual International Convention of Disciples of Christ meeting in Memphis, Tennessee, November 11 to 17, 1926, fairly overflows with matters of importance and events of interest.

The two days preceding its formal opening will be occupied by the National Evangelistic Association with a program that in itself will justify the longest trip to Memphis. Jesse M. Bader, secretary of the association and of evangelism for the United Christian Missionary Society, is just home from a wonderful summer of evangelism in Great Britain and will tell the story of his experiences and observations. Dr. James I. Vance, one of the greatest Presbyterian preachers of the continent, will deliver two addresses as the honor guest of the association. (We cannot forget that Thomas and Alexander Campbell, Barton W. Stone and Walter Scott were all originally Presbyterians.) Every moment of these two days will be charged with a voltage of evangelistic electricity, glowing with light and radiant with warmth.

Meshed in with the general convention will be the First Youth Convention, November 11 to 14. All over the country groups of earnest and eager young men and young women, the leaders of the church of tomorrow, are studying simultaneously special topics on "Kingdom Building Through Brotherhood Cooperation." We used to ask, "What are we going to do with our young people?" It is time to begin to inquire, "What are our young people going to do with us?" Listen-

ing in at Memphis on this youth convention we may be able to get an intimation as to the answer.

Two commissions of unusual importance will present their reports at Memphis. Pursuant to the action of the Cleveland Convention of 1924, on the recommendation of the United Christian Missionary Society and the Board of Ministerial Relief, J. H. Goldner, as president of the convention, appointed a commission on the ministry composed of 212 representative men and women of churches of Christ throughout the United States and Canada to make a special study of the problem of pensions for ministers. To facilitate the work of this commission the survey committee placed in its hands the exhaustive report on this subject of J. H. Mohorter, surveyor of all the United Society's work in North America. The leaders in the pension activities of other religious bodies have also given generous and expert assistance. Our own preachers have helped the commission with the greatest unanimity ever manifested in any cause by giving the detailed information asked of them. Now the commission's report, after review by the survey committee, the executive committee of the United Society, the Board of Ministerial Relief and the International

Convention's commission on survey of all brotherhood interests reporting to it, is released and published for study and consideration. Members of the commission who framed the report and the experts who advised them all



Linden Avenue Church, Memphis

The Story of the Towers

AN INTERESTING story centers about the two stately towers which still grace the fine old historic Linden Avenue Church in Memphis, the mother church of our cause in the convention city.

The towers, so old records show, were an afterthought, no architect being employed to plan the erection of the building. Some members thought that either a steeple or towers were necessary to give symmetry and a "churchly" appearance to the building but as the congregation was poor a novel scheme was resorted to for raising the money for this addition. It was decided to let the children of the Sunday School sell the individual bricks, the name of the purchaser and the amount paid being written on each brick. To this day these old towers hold within their embrace this data concerning the people who helped make possible the fountain-head of our cause in Memphis.

The building was erected in 1859 but was not fully completed until after the Civil War, and was used by the Federal troops as a hospital during the siege of Memphis and occupancy of the city by the northern army.

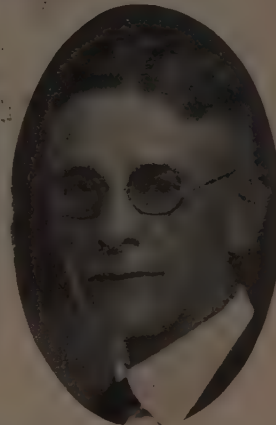
through the year will be in Memphis to help everybody to a clear understanding of this matter of supreme practical importance. From Memphis the proposals are to be taken back to the churches for careful consideration that when the time comes for action, say in the convention of 1927, all may be ready to speak with intelligence and conviction.

Those who have not been making a study of pension systems will be shocked when they hear the report of the Commission on the Ministry and see the figures in which it asks us to think: an initial reserve fund of \$8,000,000; annual additions of \$500,000; present aggregate salaries of \$7,375,957 paid to 3,242 ministers whose returns have been tabulated and studied; retirement on half-pay at age 65, practically the same for earlier total disability and commensurate provision for widows and minor children. Even if all other parts of the survey were completed and ready for action by the convention, we should not be ready to act at once on such large proposals as these. It is fortunate therefore that the whole matter can be released at Memphis for consideration by everybody throughout the next year and that we can have the presence of the members of the commission and their expert advisers to inaugurate the study.

In January, 1926, the United



Top, A. D. Harmon, president of the Memphis convention; left, Monell Sayre, executive vice-president of the Church Pension Fund of the Protestant Episcopal church, who speaks on Wednesday morning; right, W. R. Warren, editor of World Call, who speaks Wednesday night on his recent year's journey through the Orient; lower, Gifford Gordon, secretary of the Australian Temperance Alliance, who speaks on Saturday morning



Christian Missionary Society sent John R. Golden, chairman of the board of managers, Robert N. Simpson and Cleveland Kleihauer as a special commission to the Orient to make a thorough investigation of certain conditions in the missionary work of the society in Japan, China and the Philippine Islands. These men were three of the most universally trusted ministers of the brotherhood, serving three of the greatest churches of Christ on this continent. They will personally present their printed report to the Memphis convention.

There was a time when the return of a traveler from one of the mission fields abroad was sufficient in itself to distinguish the convention to which he reported his journey. There was never a time when it was more important to have

first-hand accounts of conditions beyond the seas from well known men and women. And, fitting the supply to the demand, there was never a convention that had as many witnesses from other lands as will appear in Memphis. In addition to an unusual number of missionaries, whose appearance is always the peak of the convention, and besides Bader, Goldner, Kleihauer and Simpson, mentioned above, and not counting the many ministers and others who spent three months in Europe last summer, there are so many of these

travelers that some of them can tell their stories only to groups of interested hearers between sessions. Others will have to digress from their assigned subjects to give us their travelogues, and they will! These unannounced interludes of the convention are the things that make it most interesting to all of us as human beings.

C. M. Yocum went all through our Congo field last year and is now a close rival of Dr. Royal J. Dye as an African storyteller. Mrs. Affra B. Anderson spent six months in China, Japan and the Philippines, with a particularly intimate introduction to China through her daughter, Mrs. J. H. Mc-

Callum of Nanking. Miss Alma Evelyn Moore, whose unmatched youthful appearance makes one hesitate to call her the veteran Kansas secretary that she is, made

a circuit of the globe with extra time in marvelous India. Alva W. Taylor's contributions to *WORLD CALL* and other publications have not yet revealed all that he discovered in Mexico. Miss Lela E. Taylor is also just home from that turbulent neighbor with reams of information. (Miss Joy Taylor should be the next to go.) The program committee has specifically instructed W. R. Warren to tell something of what he saw during the year that he was absent from headquarters in the Far East.

Of distinguished visitors in addition to James I. Vance,



Memphis will be delighted to hear William S. Bovard, leader of the religious education movement in the Methodist Episcopal Church, Monell Sayre, founder of the great clergy pension fund of the Protestant Episcopal Church, and Arthur Nash, the Golden Rule clothing manufacturer. Of our own fellowship from beyond the seas we are honored by the coming of Gifford Gordon, the Australian prohibition leader, and J. W. Black and A. J. Elwes, fraternal delegates from Great Britain.

It is natural to emphasize these special addresses and extraordinary features of the convention, but the chief attraction is the business period which occupies

a large part of every afternoon except Sunday, which is given over to the great communion service.

Every day and far into every night the convention's Committee on Recommendations

will be studying and discussing the various reports and recommendations that come into the convention for action. This committee is made up of about a hundred and fifty men and women chosen in the state and provincial conventions. After thorough consideration it brings all of these matters into general convention for discussion and decision. The work is world wide in its scope. It affects millions of lives and involves annually millions of dollars.

How can Memphis 1926 fail to be a great convention and who can afford to miss it?

Top, Arthur (Golden Rule) Nash, who speaks Wednesday morning; left, Hugh S. Kilgour, first All-Canada secretary, who conducts the Vesper Service Tuesday evening; right, William S. Bovard, secretary Board of Education, Methodist Episcopal Church, who speaks Friday night; lower, E. S. Jouett, vice-president and general counsel of L. and N. railroad, who speaks Wednesday morning



Program of the International Convention of Disciples of Christ

Memphis, Tennessee, November 11-17, 1926

THURSDAY AFTERNOON

November 11, 2 o'clock

President A. D. Harmon presiding

Devotional Period
Presentation of Annual Reports
"Our Convention" Graham Frank
"Armistice Day" Hon. Finis J. Garrett
Benediction

THURSDAY NIGHT

November 11, 8 o'clock

Vice-President Harry H. Rogers presiding

Worship Period L. D. Anderson
Introduction of ex-presidents of the International Convention
"Welcome to Memphis" Mayor Rowlett Paine
President's Address A. D. Harmon
Benediction

FRIDAY MORNING

November 12, 9 o'clock

President A. D. Harmon presiding

Devotional Period Joy F. Taylor
"College and Missionary Opportunity" Roy K. Roadruck
"Our Opportunity in Tax-supported Schools" G. D. Edwards
"Our Educational Needs in Canada" George Quiggin
"The Local Church and Religious Education" W. E. Moore
"Brotherhood Cooperation in Religious Education" Joseph D. Boyd
"Leadership in the Making" Wilfred E. Powell
Benediction

FRIDAY AFTERNOON

November 12, 2 o'clock

Departmental and Topical Conferences scheduled in various places meet from 2 to 2:50 P. M.

3 o'clock

Reassemble in Auditorium

President A. D. Harmon presiding

Prayer
Report of Religious Education for United Christian Missionary Society Robert M. Hopkins
Report of Committee on Recommendations on above report
Report of the Board of Education H. H. Harmon
Report of Committee on Recommendations on above report
Other business of Committee on Recommendations
Introducing the Six Successful Churches in WORLD CALL 100 Per Cent Subscription Campaign
Benediction

6 o'clock

Jesse M. Bader presiding

Vesper Service Horace Kingsbury

FRIDAY NIGHT

November 12, 8 o'clock

President A. D. Harmon presiding

Worship Period Madison A. Hart
"The Main Task of the Church" Dr. William S. Bovard
Benediction

SATURDAY MORNING

November 13, 9 o'clock

President A. D. Harmon presiding

Devotional Period F. E. Davison
"Missionary Education" Alma Evelyn Moore
Association for the Promotion of Christian Unity—Its Program Levi G. Batman

"Is Prohibition a Success" Gifford Gordon
Introduction of and addresses by the representatives of the Annual Conference of the Churches in Great Britain and Ireland, J. W. Black, Leicester; A. J. Elwes, Leeds.
Benediction

SATURDAY AFTERNOON

November 13, 2 o'clock

Departmental and Topical Conferences scheduled in various places meet from 2 to 2:50 P. M.

3 o'clock

Reassemble in Auditorium

President A. D. Harmon presiding

Prayer
Report of Board of Temperance and Social Service Alva W. Taylor
Report of Committee on Recommendations on above report
Report of Association for the Promotion of Christian Unity H. C. Armstrong
Report of Committee on Recommendations on above report
Report of Men and Millions Movement Henry G. Bowden
Report of Committee on Recommendations on above report
Other business of Committee on Recommendations
Business Meetings of the Old Boards
Benediction

6 o'clock

Jesse M. Bader presiding

Vesper Service Roger T. Nooe

SATURDAY EVENING

November 13, 8 o'clock

President A. D. Harmon presiding

Youth Movement Program

Worship Period Myron Hopper
Program furnished by representatives of Youth Convention, presenting the following topics:
1. Law Enforcement.
2. The Indigenous Church.
3. Christian Unity.
4. The Church College.

Benediction

SUNDAY MORNING

November 14, 6:45 o'clock

Sunrise Prayer Meeting, Confederate Park George H. Stewart
There will be no program in the auditorium. All attendants upon the convention will be privileged to attend the various churches in Memphis. Such pulpits of the city as are opened to us will be supplied by visiting ministers of our fellowship.

SUNDAY AFTERNOON

November 14, 3 o'clock

President A. D. Harmon presiding

Union Communion Service in Auditorium

5 o'clock

Hour of Prayer Woman's Missionary Societies

6 o'clock

Jesse M. Bader presiding

Vesper Service—"The Heavens Declare the Glory of God" D. W. Morehouse

SUNDAY NIGHT

November 14, 8 o'clock

President A. D. Harmon presiding

Worship Period Walter M. White

"Our Unfinished Task".....Miner Lee Bates
Benediction

MONDAY MORNING

November 15, 9 o'clock

President A. D. Harmon presiding

Devotional Period

Missionaries presenting Christ in various countries:

Latin AmericaA. E. Elliott
IndiaW. B. Alexander
ChinaJ. H. McCallum
TibetDr. E. I. Osgood
AfricaW. H. Edwards
JapanMrs. Thomas A. Young

"The Orient".....Cleveland Kleihauer
Benediction

MONDAY AFTERNOON

November 15, 2 o'clock

Departmental and Topical Conferences scheduled in various places meet from 2 to 2:50 P. M.

3 o'clock

Reassemble in Auditorium

President A. D. Harmon presiding

Prayer

Report of Commission to the Orient.....
.....John R. Golden, Robert N. Simpson

Report of Committee on Recommendations on above report

Report of Department of Foreign Missions, Stephen J. Corey

Report of Committee on Recommendations on above report

Other Business of Committee on Recommendations

Benediction

6 o'clock

Jesse M. Bader presiding

Vesper ServiceT. H. Mathieson

MONDAY NIGHT

November 15, 8 o'clock

President A. D. Harmon presiding

Worship PeriodClifford Weaver

Introduction of missionaries and short addresses by representatives of the various fields.

Benediction

TUESDAY MORNING

November 16, 9 o'clock

President A. D. Harmon presiding

Devotional Period

"Building Churches"Clark Buckner

"Our Benevolences"F. H. Groom

"States Missions"Caspar C. Garrigues

"The Church and Our Spanish Speaking People".....

.....C. C. Dobson

"The Church and the Slavic Immigrant".....

.....Bessie Olga Pehotsky

"The Church and the Negro".....Rosa Brown Grubbs

"The Church and Evangelism".....C. M. Ridenour

Benediction

TUESDAY AFTERNOON

November 16, 2 o'clock

Departmental and Topical Conferences scheduled in various places meet from 2 to 2:50 P. M.

3 o'clock

Reassemble in Auditorium

President A. D. Harmon presiding

Prayer

Report of Department of Benevolence.....J. H. Mohorter

Report of Committee on Recommendations on above report

Report of Department of Church Erection.....J. H. Booth

Report of Committee on Recommendation on above report

Report of Home Missions.....Daisy June Trout

Report of Committee on Recommendations on above report

Report of Nominating Committee and Election of Officers

of the United Christian Missionary Society

Other Business

Benediction

6 o'clock

Jesse M. Bader presiding

Vesper Service.....Hugh B. Kilgour

TUESDAY NIGHT

November 16, 8 o'clock

President A. D. Harmon presiding

Worship Period.....L. W. McCreary

"The Church".....Paul G. Preston

Benediction

WEDNESDAY MORNING

November 17, 9 o'clock

President A. D. Harmon presiding

Devotional Period

"The Greatest Response in the History of Our Ministry".....

.....F. E. Smith

"What the Figures Mean".....George A. Huggins

"The Interest of our Ministry and Churches".....E. S. Jouett

"The Value of a Modern Pension Provision".....

.....Dr. Monell Sayre

"Will the Golden Rule Work in Business".....Arthur Nash

Benediction

WEDNESDAY AFTERNOON

November 17, 2 o'clock

Departmental and Topical Conferences scheduled in various places meet from 2 to 2:50 P. M.

3 o'clock

Reassemble in Auditorium

President A. D. Harmon presiding

Prayer

Report of the Department of the Ministry.....F. E. Smith

Report of the Committee on Recommendations on above report

Report of Affiliated Interests

Report of Committee on Recommendations on above report

Unfinished Business of the Committee on Recommendations

Report of Nominating Committee and Election of Officers

of the International Convention

Benediction

6 o'clock

Jesse M. Bader presiding

Vesper Service.....Charles H. Bloom

WEDNESDAY NIGHT

November 17, 8 o'clock

President A. D. Harmon presiding

Worship Period.....John R. Cowden

"Following Christ Through the Orient".....W. R. Warren

Benediction

Final Adjournment of the Convention

Reduced Rates to Memphis

All the passenger associations in the United States have authorized a reduced rate of one and one-half fare for the round trip to the International Convention of the Disciples of Christ in Memphis November 11-17. Tickets will be on sale during the period of November 7-13 inclusive with final return date November 23 except as follows: From Colorado (except Julesburg), Montana, New Mexico, Oklahoma, Texas, Utah, Wyoming and Province of Alberta, Canada, selling dates November 6-12 inclusive. Final return date November 24. From Arizona, California, Idaho, Nevada, Oregon, Washington and Province of British Columbia, Canada, selling dates November 3-9 inclusive. Final return date November 27.

Passengers using reduced rate convention tickets are required to reach starting point by midnight of final return date. Convention tickets must be validated by railroad agent at Memphis before passenger starts on return trip.

In order to secure the reduced rate it is necessary that an identification certificate be secured from the undersigned. These certificates will be issued to any member of the church upon receipt of application therefor, accompanied by a self-addressed stamped envelope. A certificate is good for the dependent members of one's family. It is not necessary to secure a separate certificate for each member of the family.

H. B. HOLLOWAY,

Transportation Secretary, International Convention of Disciples of Christ, 425 De Baliviere Ave., St. Louis, Mo.

Demarchus Clariton Brown—Teacher



Demarchus C. Brown

DEMARCHUS C. Brown, who recently passed a way at Indianapolis, Indiana, was one of the greatest scholars and educators that the Disciples of Christ have produced. For many years he was a teacher in Butler College, but for the past twenty years he had charge of the

ranging my program of studies I came last to the Greek room. There seated on a platform, class-book and pencil in hand, sat the professor of Greek. One glance and I knew I had met the college professor of my boyish dreams. The stalwart frame, Olympian head, lofty brow, firm jaw, ruddy countenance, kindly voice bound me with "hoops of steel." For five years I was his devoted pupil.

A few characteristics of this wonderful teacher come to me through the mists of time. His dignity, often verging on austerity, but always bounded by courtesy, impressed every student. There were no pranks played in his classroom; no unseemly hilarity; no frivolous chatter. His remarkable patience was always in evidence. The stupidity of some of us was enough to wreck the patience of a saint, but Mr. Brown was always imperturbable and undismayed. His marvelous restraint has always been my envy and alas! my despair. He never scolded, never nagged, never gave vent to sarcasm, yet somehow got things done. His boundless enthusiasm for the classics made the most difficult subject of the curriculum attractive and popular. He would beam gloriously over a choral passage of Aeschylus and chuckle merrily over a witty thrust of Aristophanes—ours not to reason why, but we likewise beamed and chuckled. He possessed the unusual gift of inspiring in his students the will to work. Other lessons they might shirk, but no student of Brown ever ventured to come to recitation without at least an attempt at preparation.

Nor did his interest in education lag after leaving Butler. His universal greeting to friends was, "What do you know?"—not that he expected to hear some wonderful bit of knowledge gleaned or knotty problem solved, but he simply couldn't forget that he was a pedagogue and wanted to know that his friends were alive and growing in knowledge.

Last spring I was wrestling with the Logos of the first Chapter of John's Gospel—"In the beginning was the Word and the Word was with God and the Word was God." Late in the evening, I went to my old teacher. For a half-hour we discussed the Greek involved, with the old time fervor. And so it always was. When one wanted to know something of the beautiful, the true and the good—the Godlike—he went to Brown, and never came away empty handed; for Brown, like the Great Teacher, "Having loved his own, he loved them to the end."

His life has been taken from us; his body will soon be consigned to Mother Earth; but his spirit is our everlasting possession.

state library of Indiana. Under his scholarly leadership it has become one of the truly great libraries of the nation. His wife shared his idealism as did his brother, Hilton U. Brown, manager of the *Indianapolis News*.

Mr. Brown was a faithful and devoted member of the Downey Avenue Christian Church and had served it for over forty years as deacon, elder and elder emeritus. In truth he was one of the organizers and charter members of the church in the Butler College chapel nearly a half-century ago.

At the funeral, which was held in the church which he had served so long, a number of remarkable tributes were paid to his memory. None was more deserving than that delivered by Henry S. Schell, also an elder of this same congregation, a pupil and long-time friend of Demarchus C. Brown. Mr. Schell said:

We have met to do honor to the memory of a man full-orbed and without guile; a teacher of rare power, ever enamored of the beautiful, the true and the good; a citizen interested in everything human, but especially devoted to the amelioration of the condition of the unfortunate.

Socrates had his Plato; Plato his Aristotle. But who of us will venture to eulogize Demarchus Clariton Brown? Happily he needs no eulogy. Fifty years he lived and wrought amongst us. His life was an open book. In the hearts of hundreds of students, here at home and in the far-flung fringes of civilization the world over, lives the inspiration of his life and service.

I entered Butler College in the eighties some time after the beginning of the fall term. Ar-

Distinguished in Three Generations

A farmer boy who became an honored preacher and author in America and England throughout a period of sixty-eight years

FROM August 27, 1832 to September 8, 1926—ninety-four years—stretched the astounding life of William Thomas Moore. From 1858, when Alexander Campbell gave him the diploma of Bethany College and he succeeded Philip S. Fall as minister of the church at Frankfort, Kentucky, until 1919, when he participated in the organization of the United Christian Missionary Society, he was one of the most conspicuous figures in the national and international gatherings of the Disciples of Christ. He was practically the founder of the Foreign Christian Missionary Society. For sixty years he was one of the most prolific and influential writers of his communion.

His remarkable career began with the self-reliance and self-denial enforced upon him when the early death of his father and the loss of his estate left him as the main dependence of his mother and five younger children. At eighteen he had enjoyed only a few winter months in school, but he had read widely and remembered marvelously. Much of the time his only light came from burning hickory bark and pine knots.

From Frankfort he went to Detroit for a pastorate of one year and then to Cincinnati where he had married the daughter of ex-Governor Bishop. Here he continued for twelve years in manifold and successful labors, from 1866 to 1878. In membership, in influence and in building, Central, Cincinnati, became the cathedral church of the brotherhood. One of the notable architectural features of the edifice is a great rose window high in its front. The most influential church paper of that day denounced Mr. Moore for this "aping of Rome" and a number of prominent preachers took up the outcry against his supposed departure from the faith. Early in his Cincinnati ministry a chronic faultfinder, in conversation with one of the lead-

ing members of Central Church, declared that Mr. Moore was "just preaching over Alexander Campbell's sermons." "Yes," the elder replied, "that's why we got him. He's the only man we ever found that could do it!"

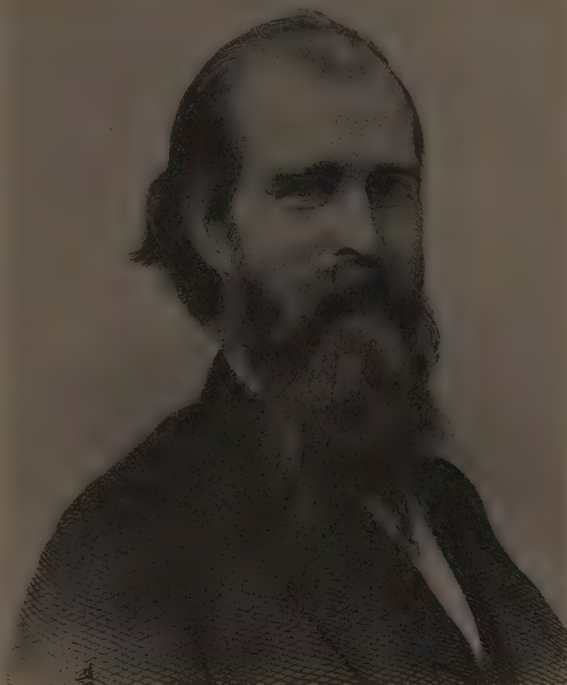
In 1878 Timothy Coop of Southport, England, visited Cincinnati and induced Mr. Moore to go to the mother country, the Foreign Christian Missionary Society standing sponsor for his mission. In Southport, Liverpool and London he spent eighteen years, most of the time as pastor of the West

London Tabernacle and editor of the *Christian Commonwealth*, which he established. Here he had fruitful fellowship with Spurgeon, Farrar, Parker, Clifford and Durban.

Some years after the death of his first wife Mr. Moore married Miss Emma S. Frederick of Carthage, New York. They returned to America in 1896 and he became the first dean of the Bible College of Missouri, affiliated with the State University at Columbia. Later Mrs. Moore took the presidency of Christian College in the same place while he devoted his time to congenial literary work. Her health having failed, they removed to Indianapolis in 1909

and then to Eustis, Florida, where he bought the old home of his honored friend, W. K. Pendleton. After some ten years in Eustis they changed to Clearwater, Florida, where he was instrumental in establishing a church which met first in his own home.

Dr. Moore's editorial work included the *Christian Quarterly*, of which he had charge for eight years before going to England and for three years after returning to the United States. He rendered a unique and valuable service in compiling the *Living Pulpit of the Christian Church*, a volume of sermons by representative preachers, in 1867, and fifty years later another of the same sort under the



W. T. Moore at the age of 35

same title. The most important of his fourteen books is *A Comprehensive History of the Disciples of Christ*.

In the third period of his ministry, that which followed his return from England, he and his intimate friend J. H. Garrison were the Nestors of Pentwater, Michigan. The genial fellowship of that summer resort found him at his best. His ample cottage by the great lake was full of the best books, the best friends and the best cheer. Its outlook included eternity as well as the sunset. His horizon took in the last man on earth and counted him his brother. There was no condescension in his missionary passion and there was no hesitation in his Christian optimism. In the missionary con-

ventions his patriarchal presence and his resounding voice were always for unity and progress. He loved his brethren as he loved his Lord and everywhere he appeared between the sessions of the convention, on the street, in the exhibit halls, in the lobbies of the hotels, he radiated confidence.

His son Paul, of the National Research Council, Washington, D. C., is expected to write Dr. Moore's biography, Richard is dean of science in Purdue University, Lafayette, Indiana, and Landon also is engaged in scientific work in Dallas, Texas.

Following the funeral service in Florida there was another in the old Central Church, Cincinnati, with burial in Spring Grove Cemetery, Cincinnati.

T. C. U. Gets Bowden

THE great rule of success, "To him that hath shall be given," is illustrated again in Henry Gilbert Bowden's acceptance of the call to Texas Christian University, where he becomes vice-president with special responsibility for endowments and promotion. Every strong man on the staff of the Fort Worth institution has been a magnet drawing others of the same sort. Every dollar invested by friends of Christian education drew other contributions. Every building erected on the ample sun-bathed and wind-swept campus prompted another structure of beauty and of service. Every happy, healthy, hard-working student influenced some other to seek the same path of learning and of growth. All of these in their cumulative power finally led to the creation of the Burnett Trust with the consecration of Mrs. Mary Coutts Burnett's great estate to the perpetual acceleration of these processes of life. How could a dynamic personality like Henry Bowden resist the appeal of such an opportunity for the exercise of his matured and consecrated powers?

Seven years ago Mr. Bowden came into the general service of the brotherhood as secretary of the Men and Millions Movement with the difficult task of completing the collection of the pledges made during the continent-wide campaign inaugurated five years before. His buoyant enthusiasm, genial patience and untiring industry have now so nearly completed the work



Henry G. Bowden

that it no longer requires full-time service. The officers of the movement can finish the collections in connection with their other work. However, arrangements have been made with T. C. U. and with Mr. Bowden whereby he may be called upon for special service as need arises.

MR. BOWDEN is a native of North Carolina, educated in Cape Fear Academy, Beeson College, Blue Ridge Summer School, Trinity College and the University of North Carolina. He spent six years in the Southern Methodist ministry, nine years as a Y. M. C. A. secretary and two years in special evangelism. His success in promoting the war work of the Salvation Army led to his being called into the Men and Millions Movement. In 1912 he had united with the First Christian Church of Springfield, Illinois, while F. W. Burnham was its pastor. The same year he married Miss Mary Anderson, daughter of an elder in that church. Their children are Mary Anderson and Henry Gilbert, Jr., aged thirteen and ten.

Religion has survived every human vicissitude. A hundred years ago speculative philosophy led many able men to doubt the utility of the churches. Even so practical a politician as Benjamin Franklin considered the desirability of founding a new religion to supersede Christianity. Today his proposals are interesting only to antiquarians.—*Editorial in Collier's, May 22, 1926.*

Helping Students Use Spare Time

By E. K. HIGDON

A CONFERENCE of student workers was held in Baguio, the summer capital of the Philippines, during the last four days of April. More than thirty people who are in close touch with student life discussed the problems of Filipino young people and the best methods of helping solve them. One striking fact brought out was the manner in which the spare

and united with the church during two evangelistic campaigns.

Encouraged by these results among the general student body, the Disciples of Christ have decided to utilize spare time to an even greater extent by giving Bible Chair work for candidates for the ministry and for layworkers. The Bible Chair courses have been offered in Laoag and Vigan and are be-

terians have a student center through which they give religious instruction to hundreds of young people during the vacant periods of the school day. Bible study classes are conducted in the center every day. Vocational guidance is given through lectures and personal conferences. About 200 students avail themselves of these opportunities every week.

One feature of the work in Cebu during the past year was a series of evangelistic meetings for students held in a building about a half block from the high school. The services continued for ten days with four or five sermons a day. Whenever there was a vacant period which gave a good sized group opportunity to attend, a service was held. Seventy made the confession of faith and many of them united with the church.

The Baptists in Iloilo had the same kind of a campaign which lasted two weeks. However, they held seven or eight services each day. Sometimes there were 200 or 300 present; at other periods there were only thirty or forty. The smaller groups gave opportunity for heart to heart talks on personal questions. The larger groups were handled somewhat differently. Approximately a thousand signed a statement denoting their desire to follow Christ but not all of that number have joined the church.

These experiments suggest that some very valuable work can be done among students by taking advantage of the spare time they have on their hands. In some provincial centers the high schools do not have adequate library and reading room facilities and hundreds of students may be seen, standing around on the streets or in the shelter of houses near the school buildings, waiting for their classes to be called. They welcome a place to sit down and they listen eagerly or take part earnestly in a Bible discussion group or a religious service.—*Philippine Christian.*



Volunteers for Christian Service, Laoag, Philippine Islands, Pastor Morales at the extreme left

time of high school students has been utilized in various parts of the Islands. During the past two years thousands of students have been reached with a Christian message during the vacant periods of their high school day.

Several years ago the missionaries in Laoag offered Bible study courses two days each week and about 200 students took advantage of that opportunity to devote their vacant periods to a consideration of Christianity. They came into the missionary's home, which was just across the street from the school building, and dozens of them swarmed up the steps or gathered in the yard for the classes. The interest was sustained and at the end of six months, 120 successfully passed the examinations and were given certificates.

Two years ago the student workers in the same city launched another campaign of Bible study to be held during the vacant periods of the school day. The classes met five times a week and the course was completed in five weeks. Some of the missionaries taught nine hours per day and a total of more than 300 students attended the classes. Two hundred and twenty took examinations and 200 received certificates. Last year the same policy was followed with about the same number of students enrolled. Some of the results of this study have been seen within the last fifteen months when more than 180 people, mostly students, have confessed Christ

ing given in Manila during the present school year. Members of the church who are regularly pursuing the high school course take work in Bible study, the Principles and Practice of Preaching, Church History, the regular Standard Teacher's Training Course, and the Christian Endeavor Expert, etc. The classes are scheduled to meet near the high school buildings and at such a time as will enable the student to use his vacant periods.

In the city of Cebu where there are about 90,000 people, several thousands of whom are students in the high school, the normal school, and the Junior College branch of the University of the Philippines, the Presby-



Baptismal scene, Laoag, Philippine Islands, after eighty-eight had made the confession on the last Sunday of an evangelistic effort. Catholic convent and tower in the background. Two Philippine preachers are assisting Paul Kennedy with the baptisms

Where Brunettes are Preferred

By MARY SUE HAVENS

ON THE afternoon of May 13, with Miss Goldie Alumbaugh, Mr. Havens, Eleanore Jean and me on board, the good ship Oregon, whistled in at the Wema beach. How many heart throbs responded to that familiar whistle! Probably the heart of Mr. Johnston gave the biggest leap,

the house. And we did help too. I never properly appreciated the art of laying flooring until I had tried it for a half-day. All that I have to say is that I think "The Floor Layer's Union" should pass a law that each workman should be furnished knee-pads. Miss Alumbaugh soon became our champion window glazer. We all had heaps of fun.

Then came the job of moving. To simplify matters we had a heavy rain the night before. It was no simple matter to move all our bags and baggage, furniture, a two years' supply of canned goods, chickens, ducks and a herd of goats up that mile of jungle path. Every single box and tub had to be carried on the heads and backs of the natives for that distance. By the time the last loads were taken the rain-soaked path was pretty well slushed by that long train of black feet. On our way up we had to cross a little native bridge of round poles laid lengthwise. Those of us who went up last had quite a time trying to stick on to their slimy, rounded surfaces.

It wasn't long until we were all settled in our temporary house and Mr. Johnston returned on the Oregon to Monieka for his family and all his worldly possessions. Our house is made of corrugated iron and native thatch. It sounds quite hot but it is really quite comfortable and cozy. It is surprising what a few pictures and curtains will do toward making a home. As we are located on the very top of a hill we have cool breezes most of the time and the most magnificent of views.

These native peoples of Wema seem to be in the very lowest stage of civilization. The men wear a loincloth of pounded bark but the women and children are absolutely without clothes, unless you call shells, beads and heavy brass anklets clothing. In lieu of clothes they literally cover their bodies and faces with elaborate and fantastic designs of cicatrization. I recently saw the body of a little girl in the process of healing. 'Twas too ghastly to describe. I suppose she thought that she never would get a husband unless she made some effort to make herself beautiful. The men are just as vain as the girls and women. In fact they insist on a much more elaborate hairdress. Their three-domed hair-dresses with their trimmings of eagle feathers and sometimes brass-headed tacks are surely laughable when you can forget the combings, filth and "unquestionables" which make up these abnormal humps. Just a little way back of us they still practice cannibalism although the state has done much toward stamping it out. The administrator of the district was here to tea yesterday. He is on his way home after quelling some trouble just a few days journey from us. It seems that a certain village had a big dinner party and during the evening they ate some of their enemies. (Don't worry about us. They much prefer dark meat to light.) Three of the twelve he seized sat out in our yard waiting to carry his *tepay*. They seemed so young and innocent, very little different from our own Christian lads here at the mission. The only difference is that they haven't yet had a



—C. M. Yocum

Wema evangelists who held the fort until the coming of the missionaries

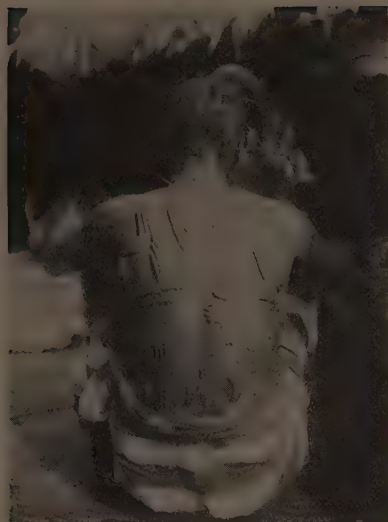
partly because he was racing with time to finish a temporary house for us, and here we were two full days before he was expecting us, but largely because our coming marked the beginning of the realization of his dreams for Wema. For years he has done nothing but plan and dream and live for Wema. So, no doubt, even if two of those arriving were missionary rookies, only nine months old in the service, his heart rebounded with that whistle signal of our arrival. And I must say that our own hearts were about keeping pace with Mr. Johnston's. Ever since College of Missions days when Mr. Hensley and Mr. Moon had told us about the proposed new station and its great need, we had quietly hoped that we might have even a small part in opening up the work in this very needy field. Baby Jean clapped her little hands just as if she understood that we had come to our journey's end after our year of traveling and further preparation in Lotumbe. It seemed to me that even John, our dear old native captain, gave a little extra twist to that whistle. He too, no doubt, as he had passed Wema on his way up and down the Upper Juapa these years had planned for this great day. And then there was the quickening in the hearts of the natives who realized that at last their promise had been fulfilled. More white teachers had actually arrived at their beach.

As our house was not quite finished we stayed on the Oregon for the next few days and lent our hands to the task of finishing it. Miss Alumbaugh and I took turns staying with the baby thus relieving one of us to help up at



—C. M. Yocum

Mud house in which the family of E. A. Johnston will live at Wema until a permanent house can be provided



—C. M. Yocum

What a beauty parlor in Africa does to a maiden

chance. All they know is to follow the customs and superstitions of their elders. The saddest part about it all is that the only glimpse of civilization and a better life that they have ever had, is coming during these last numbered days of theirs. Their chance for a better life was taken from them before they even knew it existed. Whose fault is it?

Wema is located in a very densely populated district, so we have untold possibilities here. There are good paths in four directions connecting us with hundreds of villages. Each Sunday afternoon we hold services in four villages other than Wema. The interest is very encouraging. I wish you could see the little group of Christians that Mr. Johnston and his native leaders have garnered in. The wonder and attractiveness of the simple teachings of Christ is drawing them away from the former emptiness and degradation of their former lives and they are really blossoming into new beings of ambition and hope. To me it is the most astounding miracle of Jesus in modern times.

Perhaps this standard is high, but we believe it is fair. We hope it will enable us to present findings at the close of the convention that will be of real value, and will prove that the young people are deeply interested in kingdom building.

The key word in this building is "Cooperation." We can never do the work for which our brotherhood came into being until we learn to "play the game"—and do it *together!*

One of the New Missionaries

STANLEY R. WEAVER sails for Africa, November 6, to become business manager of the Congo Mission. The varied interests of the work in connection with the hospitals, printing press, industrial schools and building operations, to say nothing of the consignments of supplies for the welfare of the missionaries, make it necessary for one person to give his entire time to this service. Mr. Weaver will be supported by the First Christian Church of Hollywood, California, and speaking from that pulpit recently he gave a short review of his life and the events that led him to devote his life to service on the foreign field:

"My earliest recollection is of the missionary stories my mother used to tell and read to me. Nothing else served to draw and retain my in-

The Perennial Question

By MOSSIE ALLMAN

THERE are sad times and glad times—but the gladdest of all the glad times will be the first international convention of Disciple youth which will be held in Memphis, Tennessee, November 11-14.

Youth has been criticised and condemned, loved and understood, but still no real solution has been offered for the problems which seem to face the world today—that problem of "What Ails our Youth." Article after article has been written on this subject, much serious thought has been given to it, and many a convention address and public speech have been made. And yet the question remains unsolved.

But while the adults were puzzling over this question and honestly trying to help the situation—"rebellious" Disciple young people have seriously been wishing that they might have a convention of their own, one where they could in their own way face the issues that confront our brotherhood and the world at large. From different parts of the country, and from many organizations, came the request that such a convention might be held.

After repeated requests, the three young people's superintendents of the United Christian Missionary Society were gracious enough to offer their services and the U. C. M. S. agreed to assume financial responsibility. Five young people were selected, representing all phases of our organized young people's work and were told to "go to it"—and plan for their first international convention.

The first meeting of the committee was held in Memphis, Tennessee, May 31, to discuss the feasibility of holding such a gathering, and "set up" plans were made. The work has been going

forward since then and now we are almost ready to say "All things are ready—come."

Conventions have been held before and good work has been done, but it is hoped that this will be one absolutely and wholly unique.

Feeling that we as a brotherhood need to again join hearts and hands in the promotion and carrying on of Christ's command to take his message even to the uttermost parts, the theme for this convention will be "Kingdom Building Through Brotherhood Cooperation." We are remembering the words "Study to show thyself approved unto God." The four kingdom building problems around which the presentations and discussions are to center are:

1. Law Enforcement.
2. The Indigenous Church.
3. Christian Union.
4. The Christian College.

Believing that it is not wise for people to speak on subjects with which they are not familiar, and to give decisions on questions which they have not seriously considered, the standards for this convention are high. It is expected that all young people taking part in the discussion will have had an opportunity to study the problems in college, in special project centers or study groups. Suggested material is being sent out to all these groups. The material is not sufficient in itself, the bibliography is limited, but it is hoped that this will be a "beginning point" for study. Delegates who have not had this preliminary preparation in college, or special study groups or individually, will be at a disadvantage and without the privilege of speaking on the floor of the convention.



Stanley R. Weaver

terest as did these narratives of missionary work. After mother's death I went to the University of Washington, later on entering the California Christian College. Somehow the thought of procuring an education for the mere purpose of making money failed to appeal to me, as I could not see how true happiness could be derived from the pursuit of wealth to the exclusion of all else. While attending this college, it was my privilege to hear Dr. Royal Dye, noted Christian missionary, speak at a volunteer conference.

"I have the honor of being the first one from this college to sail for work in the foreign field."

Wanderland-Wonderland

"The Friendly Land" ~ ~ ~

by Lucy King De Moss...



"AND at last," said the Friendship Fairy to boys and girls everywhere, "at last the tired ship Mayflower rested on the rocky shore of Plymouth and the Pilgrims knew they had found a home in the new country of America. Soon the children's fathers began to saw logs to build their homes and the mothers were glad to do the washing for the family in the clear water of the bay, while the children themselves began playing just where they had left off in England!"

"Not far from where the ship was anchored, in the swampy woods, so that the trees hid them, the Indians watched. They were very much interested, you may be sure, for the land on which the English people had settled had always belonged to them. White men had come before, but never had there been women and children. It surely meant that, this time, they had come to stay. Well, did the Indians want them to stay? It was

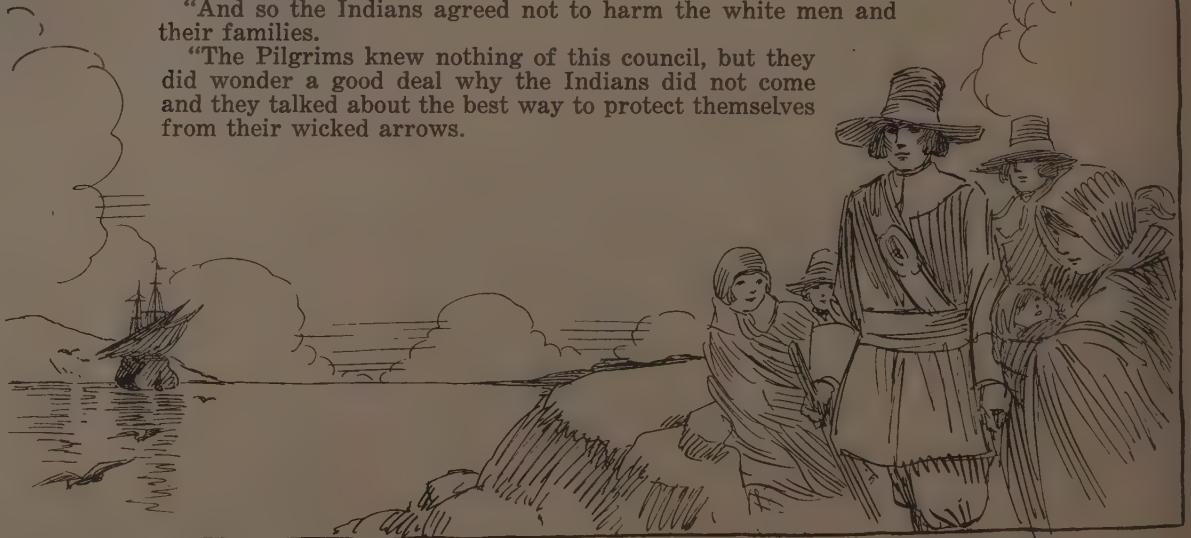
something that had to be settled by a council together. So, one day, on a mound in the forest, a powwow was held between all the friendly tribes of Indians who lived in that neighborhood about whether these strangers should be allowed to stay on their land. There were a good many who believed it would be the best thing to make war on the settlers with their deadly arrows and get rid of them at once. But there were some, I am glad to say, who thought it far better to be friends with them.

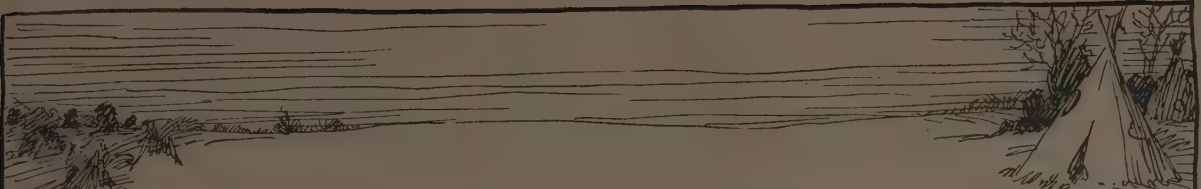
"The Son of the Bear was a great warrior of the Pennacook tribe of Indians. He was seven feet tall, to begin with, so that when he stood up everybody had to listen.

"'Brothers,' he said, 'we have used all the magic we know to keep these white men from landing in our country, but they had stronger magic than ours. They have come bringing their children and they wish to live in our country. The Great Spirit has told me to keep peace with the white man. Let him build his wigwams and plant his corn and hunt the forests for meat. So long as he does us no harm, let us not harm him. We are not children that we should fear him. He does not know the swamps and woods as we do. He cannot hunt the deer and find the tender roots for food as skilfully as we. Let us welcome the white men as our guests.'

"And so the Indians agreed not to harm the white men and their families.

"The Pilgrims knew nothing of this council, but they did wonder a good deal why the Indians did not come and they talked about the best way to protect themselves from their wicked arrows.





"Then, one day as little Remember and Patience and Peregrine and Resolved and Prudence Ann and Obed (the children of the Pilgrims had very quaint names) were playing a game, counting out as they used to do over in England—

'Inditi, mentite, petiti, dee,
Delia, Delia, Domini,
Ocha, pocha, dominacha,
Hing, Ping, Chee!'

And their fathers were talking together about the crops and how to build their houses, there came up the street a very tall Indian dressed in deerskin and carrying his bow and arrow in his hand. He could say one word in English and that was 'Welcome!' so he kept on saying that over and over and after awhile he made them understand that his name was Samoset and that he had come from his Chief, Massasoit, who wanted to make friends with the white people. Well! Imagine how good the Pilgrims felt about that and it wasn't long until Massasoit himself came to visit and to tell the white men how to plant their corn so they would have a good crop.

"In the autumn, when the corn had been gathered, the Pilgrims were so thankful to the Heavenly Father that they wanted to celebrate in some special way. So they invited their good friend Massasoit and several other men of his tribe to a Thanksgiving Feast. There was wild turkey and roasted deer for meat, and squash and pumpkin and the fruits that they had gathered. The history books do not say a word about what the children did at that feast, but I have always thought that there might have been one or two Indian children there and that the Pilgrim boys and girls welcomed them and played a game or two after dinner.

"It was all very friendly," said the Friendship Fairy, "that first meeting of the Club of Friendly Feeling, with the Pilgrims and Indians as charter members. Of course that is where the Club started! Every Thanksgiving when we are eating our turkey and cranberries we should be remembering that first Thanksgiving of all. Millions of people have come to make their homes in America, since then, and always there are those who say like the Son of the Bear, 'Let us welcome them to our land.' We can't very well welcome each one personally, but there are ways, dear boys and girls, there are ways. Keep your ears and eyes open and see what you can do to keep America the friendly land that she has always been.

"Patricia Pleasant has something very interesting to tell you next month."



How It Was Done at Zanesville

By J. SHERMAN POSEY

Mr. Posey as director of religious education in the First Church, Zanesville, Ohio, organized the first vacation school in that church and has directed it each successive year

THE daily vacation Bible school of the First Church of Christ, Zanesville, Ohio, for the past four years has been financed by an organization of the church known as the Ladies' Guild. All of the regular teachers have received pay for their services and a college trained faculty has been secured each year.

"Enrollment Day" was held at 8:30 on Thursday morning of the last week of public school. The first session of the vacation school began at 8:30 Monday morning, June 7, with 200 boys and girls between the ages of four to fifteen enrolled. This enrollment included fifty boys and girls who attended no Sunday school; twenty attended the Methodist Sunday school; ten the Presbyterian; seven the Baptist; six the Evangelical; five the Congregationalist; two United Brethren; one Lutheran and two Catholic. The parents of seventy-five of the boys and girls belonged to the First Church of Christ, and the parents of twenty-two attended no church or claimed any church membership.

This picture of the daily vacation Bible school was taken at the close of the third week when Miss Deh Djen Hsia of Nanking, China, who came to this country to attend university this fall, delighted the boys and girls at the assembly period with Chinese songs and stories, garbed in native costume. Miss Alice McBee of this city, who, for the past five years, has been a missionary in China, told of her experience at a Chinese feast.

The missionary part of the program deals with subjects closely related to phases of everyday life that will serve not only as a means of instruction, but should help to solve many of the ethical problems of child life, and give broader vision of the needs of the world, greater sympathy for children of other lands, and a greater spirit of thankfulness for the many people who help us.

Free tickets were issued to the boys and girls for an imaginary trip around the world. The first punch on the ticket was Eskimo Land, and a day was spent in the land of ice and snow. The boys took their coping saws to make their first Eskimo dog sled so that it would be easy to get acquainted with the Eskimo boys. The girls took berry baskets to make some beautiful work baskets with cretonne, so that they could easily entertain the little Eskimo girls whose language they could not understand.

From Eskimo Land to Africa was an exciting trip. The boys and girls gathered around the dancing flames of the camp fire and heard the splash of the hippopotamus in the river close by, the crash of falling trees in the path of an elephant, and the terrible roar of a lion killed by David Livingstone, all this

through their imagination, which was greatly quickened.

There was no need of an airplane to see the smoke of a thousand villages of mud huts. More thrilling than this scene for the boys and girls was the terror of the power of the witch doctors to smell out witchcraft. And even more exciting was the meeting of the cannibals and their king in a horrible feast of human flesh.

In preparation of this long journey, the boys made their own African bags to gather oranges, bananas and African nuts. The girls needed something in which to carry the long rods of African money and made their own African purses.

The ancient wonderland of India delighted the boys and girls so much that

Returning to America about July first, the boys and girls were delighted with visits among our own mountain children and the Indian reservations.

If criticism is offered of the preponderance of missionary instruction, we would answer that this feature gives the whole course of the daily vacation Bible school a peculiar and particular value. It is through such instruction that children will be brought to recognize their relation to the children of the whole world. And no man can tell what such recognition will mean to the commercial, political, social and religious life of the coming generation.

It is to be remembered, however, missionary instruction is only a part of the daily vacation Bible school program.



Daily Vacation Bible School, Zanesville, Ohio. Miss Deh Djen Hsia seated, second from right

they decided to bring a missionary offering each day so that the brown children of that land could have the joy of a daily vacation Bible school of their very own. The kindergarten, primary, junior and junior high school groups each had their own quart fruit jar to fill so they could see it grow each day. These jars were brought into the assembly period each week and compared. The two points of the contest which increased the missionary giving of each pupil were bulk and amount. On the closing day, the juniors filled their jar to overflowing. Such rejoicing will never be forgotten. The missionary offering given by the boys and girls was \$35.22 for the four weeks.

China and Japan were included in the itinerary of the free tickets on the imaginary trip around the world. The girls had so much fun making paper flowers after the fashion of the little Japanese girls, and the boys made Chinese rain shoes after the pattern of those worn in the rice fields. Many of the boys wore these shoes on the street and told others of the work of our missionaries in China and Japan.

One of the most interesting and profitable features of the vacation school is the Bible work. Parable and favorite Bible verse finding contests seem to be the most popular activity for both boys and girls, and their ability to find any passage quickly is astonishing. Each department was opened with an impressive worship period.

A record of the daily grades of each pupil was based on nine points, and announced during the roll call at the close of the recreation period in McIntire Park or shown on charts or on the honor roll.

Parents and friends were invited to the closing program and exhibit of hand and craft work Friday evening in the church auditorium. The awarding of diplomas and honors to the boys and girls was one of the most impressive parts of the commencement exercises at the close of a demonstration of things learned in the kindergarten, primary, junior and junior high school groups. One hundred and fifty diplomas were awarded; most of them bore gold seals reading "with honor," "with special honor," "with highest honor."

Glimpses of the Religious World

A NEW missionary film is now touring England entitled "From India's Coral Strand." This is the result of a new departure by the Salvation Army. When General Booth was last in India he was so impressed by the work he saw in that land that he felt his own followers in this country and the British public generally, if not able to go to India, ought to have a chance of seeing at least moving pictures of the heroic labors of the Salvation Army missionaries in the East. The film deals at great length with the many phases of the Salvation Army activities in the "Dominions of the Sun." One of the most important branches of Salvation Army work in India is that dealing with the so-called Criminal Tribes—a portion of the community which are criminals from birth and are registered as such by the police. The government, in despair of reclaiming these people by law, have handed them over to the Army, who, working on their profound belief that a change of heart is necessary for any true reformation, have been very successful in their efforts. The transition from criminal to self-respecting and law-abiding farmer or artisan is tastefully shown, with backgrounds of scenery and surroundings which please the eye.

Members of the New York Conference of the Ministerium of New York have received life insurance protection of \$2,000 each under the group policy issued by the Prudential Insurance Company of America. The Ministerium will pay all the expense incidental to the protection, it being without cost to the members themselves.

The members of the National Council of Student Y. M. C. A.'s, although not committing their constituencies, went on record September 9 at their annual meeting as being opposed to all military training in civil educational institutions. Since there has been in this controversy so much misunderstanding of motives, there was a division of opinion in this group of student leaders, over the advisability of making any public statement at this time. The opposition to the resolution was on the grounds of tactics rather than the principles involved in the resolution, which passed by a vote of 33 to 22.

One thousand seventy-five missionaries have been sent out during the past six years by the mission board of the Seventh Day Adventists, according to their magazine, *The Watchman*. This is an average of 179 a year. They support missionaries in 124 countries and preach the gospel in 224 languages. Their gifts to missions during 1924 were per capita, for foreign work, \$14.01; for home work, \$22.69.

"Copec," the famous London society which has had a profound influence upon British social ethics since the war, is sending its secretary, Miss Lucy Gardner, to make a speaking tour of the United States and Canada. The name "Copec" by which this organization is now best known is a popular

vember 10, 11 and 12. She will also speak at the annual meeting of the Federal Council of Churches of Christ in America at Minneapolis in December.

Announcement has just been made of the election of John M. Moore as one of the general secretaries of the Federal Council of the Churches of Christ in America. Dr. Moore is to give his full time to developing inter-church cooperation in local communities and in state-wide areas. Dr. Moore is resigning the pastorate of the Marcy Avenue Baptist Church of Brooklyn, N. Y., which he has held for ten years, in order to assume his new responsibilities. He is also President of the Greater New York Federation of Churches.

The prize of \$1,000 offered by Henry Morganthau to the graduate of the class of 1925 from Mt. Holyoke College who, during her first year out of college, would do the most to pass on to others the benefits of her education, has been awarded to Miss Ruth Muskrat, a full-blooded Cherokee Indian. Miss Muskrat went immediately from Mt. Holyoke to accept the post of dean of women of Tahlequah College, Oklahoma, where she has rendered remarkable service to the people of her own race.

The wets talk as if the bootleggers were getting all the benefit of prohibition, but figures show that the benefit is going to the women and children and to the homes. For example, since 1914 the electric washing-machines in use in the country have increased in value from one million dollars' worth to eighty-eight million dollars. The value of the vacuum cleaners in use has increased from \$1,300,000 to \$69,000,000. The annual sale of automobiles has risen from half a billion to nearly four billion dollars.

The Religious Motion Picture Foundation, Incorporated, is completing its first year of experimental work, which has included a study of the problems of motion picture production and distribution as affecting distinctly devotional services, and the production of two single-reel and one double-reel picture, the plans for the distribution of which are practically complete. These pictures cover the episodes of Jesus forgiving the adulteress, of the woman of the street who anointed Jesus' feet in Simon's house, and of the unforgiving debtor. A fourth picture is now being made around the story of the rich young ruler.

The New York office has been removed from 105 East Twenty-second street to 140 Nassau street (Beekman 7839), the studio remaining at Chat-ham, N. J.

TRENCH LINES: THE TIRED HEART

By R. A. Vallance

It has come at last; we attack at morn:

And this is the end, for me.
Over my spirit tonight is borne
The calm decree.

I do not question; I do not moan;
And now that death's so near
My thoughts are fled to a plane
unknown
To hope, or fear.

I'm thinking how sad it is, I'm
wondering how,
Having been so inspired—
Having been so eager—my heart
can now
Be so tired.

I'm thinking of Brooke, with all his
store
Of golden music still'd:
Of Grenfell and Freston, and many
more,
Killed, killed.

Men who were true, at the dawn of
day—

True to the best they knew;
Proud to be up, and the first away,
When the whistles blew. . . .

I have lost my brother, I have lost
my friends,
And my faith, and my youth,
and my zest;
And found nothing; but when it ends
I shall find rest.

Oh, I can go under; I only ask,
May it be clean, and quick!
I have done my best at a poor task
And my heart is sick.

But let it be death, Lord, not maim-
ing;
And silence when I fall;
Shatter this body beyond reclaiming,
Or not at all.

O, fear not, England! I shall be true:
The tired heart may shirk,
But the mind will teach the arm to do
Its devil's work.

And if it be hard, when the whistles
blow,
To be true to the old school-song,
It's only because in my heart I know
It's all, all wrong.

contraction of "Christian Order in Politics, Economics and Citizenship."

Miss Gardner is making this visit at the invitation of the World Alliance for International Friendship through the Churches. She will be one of the speakers at the annual meeting of the Alliance to be held in Pittsburgh, No-

Friday's Child is Loving and Giving

By LUCY KING DeMOSS

Topic Talk

NOBODY ever took the old saying seriously, and it wouldn't do at all to say, that *only* those who were born on Friday—or even that proportion—are really “loving and giving.” I mean, “loving” in the way of being kind and unselfish and understanding in one's thinking as well as speaking, and “giving” in the sense that “the gift without the giver is bare.”

It is the Christmas month, Triangle girls and boys, and in our World Friendship Tour we are approaching the Sunrise Kingdom, the beautiful Land of the Cherry Blossom. It is customary, in all oriental countries, to take a gift in one's hand when one goes visiting. I suggest that we plan our gift for Japan, letting Japan represent all the countries of the Orient we shall visit before returning home. This is how I think it may be done:

Let someone of the group represent Japan—for her costume the very prettiest kimono she can find. Arrange a shrine in one corner of the room—a vase with some incense in it is all that is necessary. Japan comes slowly in, kneels at the shrine, bowing three times, then sits on a mat on the floor. The Gift Bearers come to her one at a time.

First Gift Bearer:

Japan, great in many things, yet lacking in the greatest of all, we bring you the gift of Friendship from the land that claims to know the Perfect Friend and celebrates his birth in this good month. In his name we offer our gift.

Second Gift Bearer:

Japan, the beautiful, my gift to you, in the name of the Perfect Friend is Happiness. Only through his way of living can true contentment be found, and the peace and calm that you so zealously seek at your many shrines. Nothing can take it away from you,

for the Happiness I offer does not depend upon the things of earth, but lies deep within the heart.

Third Gift Bearer:

I bring you, in His Name, the gift of Love. It is written—“Who shall separate us from the love of ‘the Perfect Friend’? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through him that loved us.”

The wonderful words cause Japan to listen eagerly for there is something in them that stirs her very soul—and once heard, shall never be forgotten.

Fourth Gift Bearer:

I bring you as my gift, O Japan, a group of pictures, which I shall paint for you in the colors of one who held in reverence the Perfect Friend: *An angel, speaking to a group of shepherds in a field; some travelers, with eyes uplifted, following a star; a baby in a manger; a child in a spacious temple, talking with grave men; a solemn figure, with a manly and beautiful face, raising a dead girl by the hand; again, near a city gate, calling back the son of a widow, on his bier, to life; a crowd of people looking through the opened roof of a chamber where he sits, and letting down a sick person on a bed, with ropes; the same, in a tempest, walking on the water to a ship; again, on a seashore, teaching a great multitude; again, with a child upon his knee, and other children round; again, restoring the sight to the blind, speech to the dumb, health to the sick, strength to the lame, knowledge to the ignorant; again, dying upon a Cross, watched by armed soldiers, a thick darkness coming on, the

*Quoted from Charles Dickens' “The Christmas Tree.”

earth beginning to shake, and only one voice heard, “Forgive them, for they know not what they do.”

This story, we are told by the missionaries in all the fields of the world, grips the hearts of those who hear it and even though they may not accept the Hero of it at once, they remember him. Japan's deep interest is not to be doubted. She speaks almost before the Fourth Gift Bearer has finished.

Japan:

Who, then, may I ask, is this Perfect Friend, about whom you tell me? In your pictures you have painted one compassionate and kindly and wise, yet dying on a Cross. The world has need of such a One as he. Where may I find him?

First Gift Bearer:

The Perfect Friend is Jesus, the Christ, who is the Son of the living God. He said to all the world: “Even as the Father hath loved me, I also have loved you; abide you in my love . . . This is my commandment, that ye love one another, even as I have loved you . . . Ye are my friends,

(Continued on page 61)

Senior Christian Endeavor Topics

November

7. How Make War Against War? Matt. 7:12; Isa. 2:1-4. *Patriotism Is Not Enough!* September, 1926, WORLD CALL, page 23.

14. How May We Promote Interdenominational Fellowship? 1 John 1:3-7; Eph. 4:1-6. *Our Relation to Union Movements*, July, 1926, WORLD CALL, page 8.

21. How Praise God From Whom All Blessings Flow? Ps. 116:12-19; Luke 17:11-19. *Thanksgiving and Friendship*, October, 1926, WORLD CALL, page 46.

28. Christian Endeavor Around the World. Phil. 2:1-13. *A Message from Lloyd George*, November, 1926, WORLD CALL, page 27. *Christian Endeavor Around the World*, November, 1926, WORLD CALL, page 58.

Intermediate Christian Endeavor Topics

November

7. Resolved: That War Can and Should Be Abolished. Micah 4:1-15; Mark 12:28-31. *Patriotism Is Not Enough*, September, 1926, WORLD CALL, page 23.

14. What Makes an All-around Good Leader? Joshua 1:1-9.

21. How Should I Be Thankful? Matt. 25:34-40. *Thanksgiving and Friendship*, October, 1926, WORLD CALL, page 46.

28. Christian Endeavor Around the World. Phil. 2:1-13. *A Message from Lloyd George*, November, 1926, WORLD CALL, page 27. *Christian Endeavor Around the World*, November, 1926, WORLD CALL, page 58.

Program For Triangle Clubs

World Friendship Tour

“The use of traveling is to regulate imagination by reality, and instead of thinking how things may be, to see them as they are.”

DECEMBER

BON VOYAGE

HYMN
PRAYER

BUSINESS PERIOD: *Second quarterly report of offerings and reading contest sent to United Christian Missionary Society*
Side Trip to Yakima
Good Times on Board Ship

DEVOTIONAL SERVICE ON SHIPBOARD:
Song: *Let the Lower Lights Be Burning*

Guide Book: *God's Leadership*—
Deut. 31:6-8; Josh. 1:9; Prov. 3:16

Pray: *That your eyes may be opened to see the needs of the world, and that the love of the highest, cleanest, finest type may inspire you and help you along life's way*

OFFERING

An Active Senior-Alumni Society

By MRS. KNOWLTON RUTLEDGE



C. H. Wray

most influential for his decision for Christ were George W. Kemper, pastor of the church until his death eighteen months later, and Lee E. Glass, the splendid teacher of the Berean Class in the Bible school. With these two as leaders and a marked initiative within himself Mr. Wray rapidly developed into a fine, happy servant of the Lord, joyfully working wherever needed. He is now teacher of a splendid class of senior boys in the Bible school, a member of both the Christian Endeavor Orchestra and Shriner Band and an ardent member of the Masonic order, having recently become a Shriner. He is also a promising young business man of unquestionable integrity.

Through the leadership of this splendid young man as president of the society and Preston Allen, his equal in every particular, as vice-president, this is one of the most active organizations of the church, ready at all times to aid our pastor, W. M. Baker, in whatever service is asked. This society has as

its special foreign service the support of Paul Locolo, Lotumbe, Africa. As local activities we hold one service each month at the Porter-Leath Orphanage and pay for the upkeep of the grave of George W. Kemper, together with service in different departments of the church and Bible school.

This society furnished two of the six delegates to the young people's conference at Ovoca, Tennessee, in June. Members of this society are serving in the following capacities: pastor of the church, chairman of the church board, superintendent of the Bible school, president of the Woman's Missionary

Society, chairman of the mid-week prayer meeting committee, teacher Loyal Mother's Class, superintendents of the adult, young people, junior and beginner departments. The president, vice-president, secretary and treasurer of the Berean Class are also members of this society. Two teachers in the young people's department, three in the senior, six in the intermediate, five in the junior, two in the beginners and one in the primary are from this society.

We are looking forward with unusual pleasure to the coming of our own international convention to Memphis, November 11-17, and pledge our loyalty in helping to make it one of the greatest gatherings ever held in our city.



Ready to welcome other Endeavorers to Memphis

Christian Endeavor in the Northwest Forges Ahead

By MARY E. PIERSON

THE young people of Kenwood Christian Church, Spokane, Washington, have correlated all their work and are doing it as one organization.

Each member pays ten cents a month dues. We try to plan some special feature for each business meeting. At one time we had a taffy pull and raised some money that way. Recently we hired an entertainer to come and put on an evening's entertainment at the church. We raised a neat sum by this method and gave the people an evening of clean fun. We are planning a missionary tea soon and a sherbet social.

We have not only raised the money for our living link but have helped raise money for a new church building which was completed last year. We pledged \$250 for the church building and have raised about \$125 of the amount. We also raised \$25 for Spokane University last year. Much of our money is raised by private donation as we have several members who are conscientious titheers.

One member of this group is a graduate of the young people's conference and several more have attended one or two years. Three of our group are teachers and one is substitute teacher



One organization for young people's activities, Kenwood Church, Spokane, Washington

in the primary department of the Sunday school. We also have one teacher and substitute in the junior department and one teacher in the intermediate de-

partment. The Sunday school and church pianist and her assistant as well as the assistant superintendent and chorister are from this group.

Woman's Missionary Societies and Circles

Shepherds and Wise Men

Luke 2:8-12; Matthew 2:1, 2

A CHRISTMAS BIBLE STUDY

"THERE were so many ways Thou couldst have come"—

Oh, Master of all life and truth and love,
It would have seemed enough to leave thy home
With God in shining realms of light above,
To reign awhile earth's greatest royal King.

To come, proclaimed by royal heralds brave,
As Israel's Messiah, prophet-told
To sit on David's throne, a scepter wave,
Whose power angel legions would uphold,
While nations would their costly tributes bring.

But God so loved the world of sinful men,
That by his love, he knew incarnate love,
Must wear no trappings of a kingly ken;
For kingdoms wane; his kingdom from above
Must fill the earth, till all his love should know.

And so he gave his only Son to earth,
In lowly guise, a babe of woman born;
A humble manger saw that Kingly birth,
But angels sang that first sweet Christmas morn,
For Love had come, God's way of love to show.

And shepherds, humble folk, while watch they kept

Over their flocks on Judah's hills by night,
Were thrilled to hear an angel who had stepped
From sky to earth in radiance of light,
To bear Love's message to the sons of men.

"Fear not," he said, "Behold I bring to you
Good tidings of great joy, a Savior born
In Bethlehem!" a wondrous tale and true;
"Come, let us go and see before the morn!"
They saw, and told the story sweet again.

And anxious Wise Men, watching from afar,
To glimpse some sign of promise of a Light
To shine upon men's darkness, saw a Star
Of wondrous beauty, and the glorious sight
Was guide that led them to the feet of Love.

Oh, Christmas story, sweeter year by year,
Of Love Incarnate, born to suffer long,—
Help us to learn to suffer, and to cheer
With gifts of loving deeds, perhaps a song,
And pray they lead men to the Life Above.

ELLIE K. PAYNE.

Woman's Missionary Society Program

"Speak—That They Go, Forward"

DECEMBER

The Spirit of Christmas

PRESIDENT PRESIDING:

Hymn—*To Us a Child of Hope is Born*

Prayer

Business

Offering

PROGRAM IN CHARGE OF LEADER:

Devotions—*Shepherds and Wise Men*

Hymn—*Joy to the World*

Bible Lesson: Luke 2:8-12; Matthew 2:1, 2

PRAYER

SPECIAL MUSIC

IMPERSONATION—*The Spirit of Christmas*

Answering Voices

SPECIAL MUSIC OR HYMN: *Hark the Herald Angels Sing*

CIRCLE OF PRAYER: *That the spirit of Christmas might be manifested in larger measure in the life of every Christian*

BENEDICTION

The Rural Church In America

In rural America there is an average of one church for every 463 inhabitants. The membership is only twenty per cent of the population. Four-fifths of the people have not been reached.

A million farmers in the United States move to new homes every year. What an opportunity the church has for serving them!

The rural church is more than a home missions problem; it is from two-thirds to three-fourths of the whole church problem.

There are today 10,000 rural communities in America which have no religious facilities whatever. There are 10,000 more which have religious services so irregularly and at such long intervals as to be of little value. In these 20,000 communities and some others only a little better provided with church services, there are approximately 10,000,000 children and youths growing up without any religious nurture worthy of the name.

Circle Program

"I bring you good tidings of great joy which shall be to all people"

December: Participation in Woman's Day Service.

THE CHURCH AND THE SPIRIT OF SERVICE

BUSINESS PERIOD IN CHARGE OF PRESIDENT

Hymn

Prayer

Business—(Second Quarterly Report)

Roll Call—*Observance of Christmas in different countries*

DEVOTIONAL—*The Good Samaritan*

Hymn—*O, Master Let Me Walk With Thee*

Bible Lesson and Comments. Luke 10:25-37

Prayer: *Welcome the Christmas day for its lesson of a united humanity and the coming of peace. Strive to know the Jesus way in relationship to others*

Offering

TALK—*Capturing the Community for Christ*
The Larger Circle of Service

The Reading Contest In One Church

THAT the Reading Contest was taken seriously in the University Church, Seattle, Washington, is evidenced by points brought out in a recent Round Table discussion.

The ten divisions of the society bought forty-two books, each division buying four and the leader two.

Some of the leaders carried out the market basket idea by taking baskets of books to meetings, such as dinners and prayer meetings. One leader made a social time of the distribution by having a Saturday night league when the members came for books and were served tea.

Books of biography led in interest in the contest, with the *Life of Archibald McLean* and *Pioneering in Tibet* most in favor.

A Branch Public Library put in fifteen of the forty-one books listed for the contest, with the following testimony of the librarian: "This is the best response we have ever had for a special list of books. For ten months the books were in circulation constantly, necessitating a reserve or waiting list. We are publishing a report of the result of the contest in the *National Library Association Magazine*."

The society gained fifteen new members as a direct result of the contest. Six of these were not church members; four of the number having since joined with their husbands.

Of the 221 members of the society only twenty-nine did not read. Twenty men won the contest points.

The girls' circle of the Jackson, Mis-

issippi, church has challenged the woman's missionary society in a reading contest for this year. They have asked every member of the circle to read *The Life of Archibald McLean*.

The best of a book is not the thought it suggests, just as the charm of music dwells in the tone but in the echoes of our hearts.—Holmes.



The Edith Eberle Circle, Laoag, Philippine Islands

Additional Books for Adult Reading Contest

1926-1927

(The original list was published in July WORLD CALL.)

Points

Biography	
10	America Give Me a Chance, Bok.....\$1.50
Stewardship	
10	Dollars Only, Bok..... 1.75
10	Financing the Kingdom, Holmes.....50c-1.00
10	The Call to Christian Stewardship, Crawford 1.25
Foreign Missions	
China:	
10	Grains from a Chinese Rice Bowl, Lewis 1.25
India:	
10	My Parish in India, Rose 1.50
Japan:	
10	The New Japanese Womanhood, Faust 1.50
10	Young Hearts in Old Japan, Madden..... 1.25
General	
10	Masoud the Bedouin, Carhart 1.50
10	The Cost of a New World, McLennan.. 1.00
10	The Moslem Faces the Future, Sailer.60c-1.00

Any of these books may be ordered through the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Mo.

Honor Societies

Additional societies reporting in the Reading Contest as having a place on the Honor Roll are:

Southern California

Bellflower
Corona
Covina
Glendale
Long Beach (First)
Los Angeles (Highland Park)
Los Angeles (University)
Oceanside
Orange
Pasadena (Central)
San Bernardino
San Diego (Central)
San Diego (East Side)
San Diego (University)
Sawtelle

Florida

Arcadia
Fort Lauderdale
Fort Pierce
Pensacola
West Palm Beach (First)

Georgia

Atlanta (First)
Fitzgerald
Monroe
Rome
Sandersville

Illinois

Virden

Virginia

Richmond (Colonial Place)

Hidden Answers

1. What is the greatest power for peace in the world?
2. What distinguishes the Country Club Church?
3. Where is the largest system of week day schools of religious education?
4. Who was Suzunosuke Kato?
5. What Bible School leads in missionary giving? How do they raise their money?
6. What is Alva Taylor's conclusion regarding Mexico?
7. Incidents regarding Mother Ross.
8. How many were recently baptized in Laoag, Philippine Islands?
9. Where is dark meat preferred?
10. How is milk delivered in Buenos Aires?
11. What Golden Jubilee building has just been finished?
12. What conspicuous figure among the Disciples of Christ has recently passed away.
13. What service has Henry Bowden rendered the brotherhood and what position has he accepted.
14. How many young people's conferences were held this year? Which was the largest new conference? Which the most unique?

Echoes From Everywhere

They Made A Good Record

The Mary Longdon Missionary Circle, Beatrice, Nebraska, holds only eleven meetings during the year. We had an average attendance of 5969 per cent of the members. With our membership of thirty-six in September and forty-three in July, there were twelve of the number who have kept up their dues, and helped in the Reading Contest, but for unavoidable reasons were unable to attend at all last year. We have made a total of 1,928 points in our Reading Contest. This includes both books and WORLD CALL.

GRACE YOUNG.

Beatrice, Nebraska.

How the Gospel Is Blocked in the Orient

Miss Lillian F. Abbott, who is teaching in the University of Nanking, writes:

"It seems to me that the opportunity for service in the university is very great. The students are thinking and studying about Christianity to see whether it will be helpful to their country. However, they have not only the problems which face the non-Christian students in our own country, but the fact that the so-called Christian nations treat the weaker nations in such an unchristian fashion. If Christian principles could only prevail in international relations, our difficulties out here would be greatly decreased."

Methodists to Sow Dry Seed in Sunday Schools

The Methodist Episcopal Church will give a course this year in the Sunday schools of that communion covering "the alcohol problem and the reasons for prohibition in dealing with the drink evil," which shows these Methodists are stirred by the menace of the liquor business and understand how to eradicate it.

Visiting in the Homes

Last month we visited forty-eight homes, making 152 visits and with 268 listeners. Twenty-seven women and girls are studying reading and arithmetic. Smallpox continues to hinder our work somewhat.

MATTIE W. BURGESS.

Bina, India.

Loss Suffered by the School in Batang

Our oldest teacher, Yang Sheo Han, left this month for his home in Suifu, which is two months' journey distant. He has been with the mission for ten years and is one of the last of the "Old Guard" of teachers brought in here by Chao Er Fong fifteen years ago for the founding of schools all over this border, where there were about fifty teachers and schools established in the villages. The Revolution broke up the schools and most of the teachers returned home or have

since died. The death of Chao Er Fong caused this well laid plan of an able leader to come to naught. Mr. Yang came to our mission following the return of the missionaries after the Revolution and served well as personal teacher and teacher in the school.

MARION H. DUNCAN.

Batang, West China.

For the Boys

The contract for the new boys' hall at the Indian Mission, White Swan, Washington, has been let, and work will be begun immediately in the hope that it may be possible to have it enclosed before winter. This building will contain much-needed dormitory space for the boys, with gymnasium equipment in the basement.

Paraguayan Women Looking Forward

At the opening of the second term of school a mother brought her daughter to us, very desirous that we take her into the dormitory and enter her in the secondary department of the school. There is no secondary school in her town and no place here where her mother cared to have her board. I hesitated to take the responsibility while we are carrying pretty full work but finally agreed to do so, since it is so seldom that a woman here gets a chance at higher education. I note this that you may realize that Paraguayan women are looking forward and that we too must look forward with them in our planning of future work.

LILLIAN L. BINNS.

Asuncion, Paraguay.

Reaching the Young Women

Although this is the first month of the rainy season, when it rains as much as five inches in a day sometimes, our work has not once been hindered by the rain. The four Bible women and I have visited 110 homes, most of them once a week. Seven of these have been visited for the first time. We have made 435 visits in all. In these homes are 117 young women reading Hindi and in every home after the Hindi lesson we sing and give a Bible lesson.

The summer school of the Bible College began July 19 and the four Bible women are taking the course of Story Telling under Mrs. J. G. McGavran.

Every Tuesday but one I have visited the women prisoners at the jail. One Friday evening the assistant matron came to our bungalow bringing a young widow about eighteen years old. She had been released from the jail a few weeks earlier after serving a year and a half for stealing. She had gone to her mother, a widow, who could not feed all the Brahmins in order to reinstate the girl in caste, so the girl

These All Died in the Faith

Franklin P. Anderson, July 26, 1926, Millersburg, Ohio. An annuitant of the Christian Woman's Board of Missions.

Mrs. Mary Alice Bosman, March 16, 1926, Muncie, Indiana. Annuitant of Christian Woman's Board of Missions, Foreign Christian Missionary Society, National Benevolent Association and Church Extension Board.

Mrs. Mary Belle Childers Brooks, August 31, 1926. For twenty years president of the woman's missionary society and active in all church work.

Mrs. Catherine Berkey Leonard, August 25, 1926, Minneapolis, Minnesota. A Christian for eighty-six years. Celebrated her one hundredth birthday two days before her death. Beloved member of the Portland Avenue missionary society and church.

Mrs. A. H. Boegeman, August 10, 1926, Hillsboro, Texas. Mother of Nona Boegeman, for several years a missionary to India. A beautiful Christian character.

Mrs. Cassandra D. Wray, July 30, 1926, Chattanooga, Tennessee. Effective leader for years in the First Church, Chattanooga. Mother of Ernest Hunter Wray, minister in Buffalo, New York.

Mrs. W. H. Smith, Orlando, Florida. Active in South Orlando Church and in past years in Vine Street Church, Nashville, as president of the missionary society.

Mrs. Eliza Ann Bingham, August 27, 1926, Quapaw, Oklahoma. Charter member of the Christian church.

Mrs. T. W. Darbyshire, March 13, 1926, Shannon City, Iowa.

Miss Accomo Martin, September 6, 1926, Hopkins, Missouri. Devoted member of church and missionary society. Age 70.

Mrs. Grace Crittenden Alwen, August 29, 1926, Berkeley, California. Age 25.

Mrs. C. F. Turner, Petaluma, California. For many years an active worker in the missionary society.

Mrs. Elizabeth Perkins, September 25, 1926, Brookville, Kentucky. Devoted member of church and missionary society. Age 40.

came back to me for help, saying she wanted to be a Christian. I wrote to the Swedish Mission Woman's Home in Sangor, which is not far from here, and they have received her. Let us pray that she may truly find a new and better life.

ISABELLA M. DAVIS.

Jubbulpore, India.

Behind the Smell and Under the Dirt

I suppose that in time one becomes accustomed to the appalling poverty and the filth, dirt and darkness of the homes here. In one home where a Bible study class was conducted there were fifteen people and about five million flies. While the people gave us their undivided attention the flies swarmed over them unheeded and left us practically untouched; an object lesson in the value of cleanliness.

One of the women had with her a two months' old baby with a bad cough and covered with red welts from his knee to his thigh. I looked at him after class and found that he was merely suffering from a cold and bedbug bites. His mother is now taking him to the dispensary.

We may have come out with a preconceived notion that people might pardonably be poor but that there is no excuse for being dirty. We have learned, however, that many are actually too poor to be clean. Soap either has to be imported at the additional expense of \$100 for 150 pounds, or made here from imported materials. There is little choice. Fuel is expensive and it often strains the family resources to buy that necessity for cooking to say nothing of heating wash water. Among the kitchen utensils a washpan would be a luxury and a towel and washcloth an extravagance. Clothing cannot well be kept clean when there is not sufficient for a change. Now, put an open fire in the room and anyone who thinks he could keep clean has not seen Tibetan dirt. Behind the smell and under the dirt the people are teachable and lovable and most of them if given a chance do keep comparatively clean.

LOIS NICHOLS BARE.

Batang, West China.

A Young People's Mission Circle

Less than a year ago Mr. and Mrs. Charles Hannan were instrumental in organizing a new church at Cheyenne, Wyoming. Among their other activities a young people's circle has been developed. At a recent meeting at the parsonage the girls were dressed in Japanese kimono and sat on cushions instead of chairs. Two chapters of a book on Japan were reviewed, a Japanese game played and rice pudding was served with chopsticks. There were twenty-three present and eighteen became members of the circle.

An Idea for Other Missionary Societies

Our missionary society invited the Hopkinsville, Kentucky, society to meet with us for our September meeting and they gave the program for the afternoon. About fifty-five came and we had lunch at the church. We felt that it was well worth while to get to know each other in this way.

MRS. N. L. CARNEY.

Clarksville, Tennessee.

African Elder's Wedding Prayer

The steamship Missouri is in the service of the African Christian Mission and on its little deck many evangelistic services are held and marriages are sometimes solemnized there. Herbert Smith reports an African elder's prayer when two of this elder's friends were married on the boat recently, as follows:

"Our Father we are glad to be here today on this steamer with our white man. Now, Lord, you have very sharp ears and you have heard the promises which Yoane Umbula and Elizabeth Bohombiji have made. You know also that all our stomachs are very mean things; they lead us astray and we forget the things we promise; but don't let this husband and wife forget what they ought to do. Let them care for each other till death."



Afraid of the Night Air

At the present time we have sixty-nine children in the orphanage. When Mrs. MacLeod returned from America she turned over to me several boxes of very useful presents for the orphans which will be very much appreciated. These were sent by friends in the homeland.

I have always had a great deal of trouble in keeping the windows open in the orphanage at night. I went down one morning a little earlier than usual and found every window fastened up tightly. I called a carpenter and had him take the windows off the hinges and lock them up in the storeroom.

MINNIE F. OGDEN.

Batang, West China.

Expressed Their Appreciation

W. G. Walker, evangelist of the United Christian Missionary Society, held a meeting in August at Covington, Tennessee. In spite of almost incessant rains there were twenty-two additions and in appreciation of Mr. Walker's services an offering of \$30 was sent to the United Society. The present membership of the church is 124.

Day of Prayer For Missions

THE Council of Women for Home Missions and the Federation of Woman's Boards for Foreign Missions have prepared a Cycle of Prayer to be used during the months and weeks immediately preceding the Day of Prayer, Friday, February 16. This year for the first time the day becomes in reality and in name a World Day of Prayer. Missionaries are already planning to celebrate the day in every mission land.

From a Fellow Worker

MRS. ROSE WILKINSON was a wonderful woman. Since coming to Porto Rico her place as teacher in Bayamon High School put her in touch with the young people and she has done a great missionary work among them. Several have come into the church from her classes. In recent months she visited all the high schools of the islands as superintendent of the social morality department of the W. C. T. U. and had formed many new friendships.



Mrs. Rose B. Wilkinson and grandchildren

Last year when, because she had passed the age of sixty-five, she was not allowed to continue in the public school, she felt for a while that she was of no further use in the world, but during the whole year she was as busy as could be, teaching a Sunday school class in each of the churches in Bayamon, giving special instruction to a group of women in one of the country churches near town, having special classes for those who made profession of faith during an evangelistic campaign in Comerio Street, and she had helped several young men and women to go on to school. Mrs. Wilkinson was taking a course in Spanish and had just taken the last of three examinations under the direction of the Educational Department when she met with the accident which resulted in her death.

FLORENCE A. MILLS.

Board of Education and Work of Our Colleges

Bethany College opens with an enrollment of 317. Butler College of Religion nearly doubles its enrollment. Professor N. H. Dunsmore called to Jessie Brown Pounds Chair of Religious Education at Hiram. Phillips University continues to lead our schools in ministerial students, with 132 enrolled.

NEWS from all the colleges indicates a great year ahead. All of them seem greatly encouraged at the outlook. The new year has just opened and the news items are so numerous as to overwhelm us. We can select only a few of the high spots for these columns.

Atlantic Christian College is completing arrangements for the launching of a Crusade which will give it resources sufficient to become a member of the Southern Association of Colleges and Secondary Schools. A meeting of the special committee appointed to handle matters will be held on October 20 with Dr. H. H. Harmon, the director, to complete definite plans for the beginning and consummation of the Crusade. President Hilley reports that Atlantic Christian is starting off this autumn in great shape. He is optimistic regarding the future of the college.

President Goodnight of Bethany writes, "You may be interested to know that we have an enrollment of 317, all college students, there being only three special students. We have no music students included in this list save those who are taking regular college work. It is an increase of about twenty-eight over last year and, of course, the increase is all of young men."

Forest H. Kirkpatrick, the director of publicity of Bethany College, spent the past summer in Europe in travel and study. He has recently returned and has taken up his duties with renewed zest and effectiveness.

The football squad at Bethany was assembled at the training camp by Coach Nuss just prior to the opening of college, in order to get a line on the men and to get them in condition for the regular practice after classes began. The season began with enthusiasm and high hopes.

The Butler College of Religion opened for its second annual session September 16, 1926. The enrollment on that date was seventy-four, as against thirty-eight at the same time last year. The student body includes matriculates from Australia, Japan, Canada, and from the Atlantic to the Pacific slopes. Two additional classrooms have been secured in the College of Missions Building and the chapel exercises of the College of Religion are being held regularly in the College of Missions chapel.

Dr. Hugh McLellan, of Winchester, Kentucky, delivered the convocation address at the first chapel service of the College of Religion September 17. His subject was "The Wisdom of Jesus." The address was an eloquent and scholarly message. Dr. McLellan also preached the convocation sermon at the Downey Avenue Christian Church Sunday morning, September 19. He took as his subject "Fishers of Men," and in dignified but straightforward fashion laid upon his hearers the obligations and responsibilities of the ministry.

Miss Anna M. Clarke, of St. Louis, visited Butler in the interest of the Youth Convention at Memphis, October 1 and 2. Butler was one of the four colleges selected for representation on the program. Miss Clarke spoke briefly in chapel on the morning of the first and held a conference with members of the student body later in the day.

Butler College has won its first two football games of the season against Earlham and Hanover colleges, respectively, by impressive scores. The outlook for another championship team is propitious.

Miss Mayble Epp, '24, formerly secretary to the late President C. E. Cobey, of Cotner College, and to President J. B. Weldon, resigned that position to take up graduate work in the University of Nebraska. She has also a position in the registrar's office there. Miss Margaret Dennis, '28, Kansas City, Kansas, will be secretary to the president.

Miss Sybil Promila Peters, a native Hindu, whose home is at Bina, C. P. India, is among the new students enrolled this year at Cotner. She is a graduate of Isabella Thoburn high school and attended Isabella Thoburn College. She plans to enter educational missionary work.

Fred S. Nichols, pastor of the Bethany Christian Church, will speak weekly at the Cotner chapel during the year, following the plan which was inaugurated last year. He will appear on Wednesdays instead of Thursdays, as formerly.

President D. W. Morehouse in writing to Drake students just before the opening of the fall semester summed up the improvements which have been made at Drake in the physical equipment in an interesting way. He said, "I thought you might be interested in

some of the new improvements at Drake. The Field House is nearing completion and will be ready for fall occupancy. It is a magnificent and dignified structure. Your own pride will be stimulated and your enthusiasm justified when you see it in connection with the beautiful stadium. Drake now has an athletic plant equal to any in the mid-west. This has been said by all impartial observers who have seen it. Of course this is not the main thing, although it is undoubtedly the most imposing addition to the university.

"The new religious education building is enclosed and fairly well along toward completion. It makes a beautiful approach to the university.

"The present men's gymnasium has been completely remodeled, redecorated and turned over to the young women of the university. Miss Holton is now in charge. The old ragged bank has been terraced and sodded, and I am sure you will be enthusiastic over this adequate and long needed improvement.

"Then the university lounge! Yes, a real meeting place for both young men and young women. This beautiful, spacious and dignified lounge will add enjoyment and be of unlimited service to the student body. In my judgment it is the most acceptable improvement about the institution."

Drake University has great prospects for the gridiron this fall. The size of the squad and the timber are such as to cause Coach Solem to be very optimistic. Hopes of a Missouri Valley championship are high. However, this enthusiasm suffered somewhat of a set-back when Nebraska defeated Drake in the first conference game.

The new year at Eureka is well begun with an enrollment slightly less than 300 students. The freshman class is a good one and all of them are studying hard and seem to be a good, studious group.

The faculty of the Eureka School of Music gave a most interesting and entertaining program with Professor Lathrop, new director of the department, presiding. Professor Lathrop sang two numbers after which Miss Muriel Sprague, head of the piano department, played a group on the piano. Professor Gunn, head of the voice department, then delighted the student body with several selections. Eureka is justly proud of her music department.

The annual grind was held on Friday night, September 17. A great

many of the old grads were back and they, as well as the new students and old, had a fine time. The grind is a tradition, even an institution, at Eureka College.

Carr-Burdette and Randolph, junior colleges, are in a joint campaign in Texas to secure sufficient endowment and equipment for each to make them first-class institutions of their rank. The campaign has been canvassing Sherman and has now moved on to Dallas with encouraging results.

The enrollment of Randolph has passed the one hundred mark. This is a gain of three hundred per cent over last year and is indicative of the rising interest in the Texas junior colleges.

After many months of searching, Dr. N. H. Dunsmore, Chicago, has been called to the newly-created chair of Religious Education and Literature at Hiram College. This chair was endowed by the church schools of the Disciples of Christ in memory of Mrs. Jessie Brown Pounds, noted hymn-writer. Dr. Dunsmore is a graduate of Kalamazoo College, and has his doctor's degree from the University of Chicago. He has also studied at the Pacific Theological Seminary at Berkeley, California. He began his work at Hiram with the opening of the college year September 21.

Dr. W. E. Garrison, who has been in Europe during the summer, returned the first of October to take up his work anew as dean of the Disciples Divinity House. The summer spent in study and travel proved to be extremely valuable to Dr. Garrison and his work.

The Indiana School of Religion under the leadership of Dean J. C. Todd reports a greatly increased registration with the beginning of the present semester. Two other religious bodies are now cooperating with the Indiana School of Religion in the matters of faculty and instruction. There are many encouraging features with respect to this work.

There is to be held at Lynchburg College on the twenty-second of October what is known as Visitation Day. This day is becoming an annual event in the institution. This year the occasion will be used to make the visitors thoroughly acquainted with the affairs of the college, both as to the inside workings of the institution and as to the problems which it faces. The occasion will also be used as an opportunity time to announce the plans for the completion of the Crusade which is now in progress. It is expected that there will be present the minister and one layman and one woman from each congregation in the Chesapeake Area.

On the second day of registration at Phillips University students enroll-

ing for the ministry totalled 132. Of this number twenty-five are graduate students enrolling for graduate work. Phillips continues to lead all our schools in the number of students for the ministry.

Phillips, along with other of our colleges, has taken a decided step forward in the line of sound education by limiting the number of freshmen who can enter. The resources of these institutions will permit them to deal effectively with only a certain number of students. They therefore have the courage, the honesty and the vision to say, "We can teach well a certain number. Until our resources increase so as to change the situation, we will limit ourselves to this number." These colleges wisely begin limitation with the freshman class. Phillips University has for two years limited the freshman class to 270 students. Dr. McCash writes, "The limiting of the number of our freshmen has greatly improved the personnel of the student body." This is one way of getting seriousness of purpose in a student body. The unfit and the shiftless find no place in such a group.

President Roy K. Roadruck of Spokane is greatly encouraged with the fine showing in student attendance which the institution has this semester. There has been a splendid increase in the total number and the freshman class is of fine quality. Spokane has also recently received some good-sized gifts from some new found friends. If only Disciples could fully understand and appreciate the opportunities which lie before Spokane, they would rally to its support in ever increasing numbers and gifts.

At the Kentucky State Convention, recently held at Dawson Springs, President A. D. Harmon made a report concerning the ongoing of Hamilton College, Transylvania College and The College of the Bible, over all of which institutions he presides as president. It was a great report. It showed the institutions to be on the up-grade in every way. Speaking for Transylvania, Dr. Harmon pointed out that the recent Crusade which was conducted under the auspices of the endowment department of the Board of Education, had enabled Transylvania to pay all debts; had added \$240,000 to the endowment in cash—\$80,000 of which came from the General Education Board—and that the total amount assembled in assets for the institution during the Crusade was \$1,042,084.31. This is a larger amount than had been accumulated for Transylvania during the previous 128 years of its history.

Texas Christian University opened its new year with a boom. All indications signify a banner year. Henry G. Bowden who has been with the Men and Millions Movement, in which capacity he served so well, has become the field representative of Texas Chris-

tian University. Mr. Bowden began his new duties October 1.

The Brite Bible College in connection with T. C. U. has an enrollment of over 100. These students pride themselves on having an organization unlike that to be found on any other college campus—different not so much in kind as in effectiveness. The objects of the association are: To build the spiritual life of the individual members; to develop religious leadership; to investigate, present and discuss the fundamental problems of religion; to promote greater loyalty to and interest in the activities of the university student body. Regular meetings throughout the week and on Sundays are held for these purposes.

President E. R. Cockerell continues to be the idol of every William Woods college girl. At the opening convocation it was he who delivered the address. It was a timely message, dealing with the importance of woman and her work in the modern world. Dr. Cockerell impressed it upon the students that every girl is expected to do and be the best that she is capable of doing and being. Twenty-two states and one foreign country are represented in the enrollment at William Woods.

The greatest need of the world is for trained teachers, of character and ability, with spiritual vision and experience. The source of this supply, as well as the future leaders of nations and of the world, are in the schools. To enlighten the minds of these students, give them a vision of God, to stimulate them to discover his plan for them and for the world is the supreme task of the age. The governments need the help of the church, and in many lands this need is clearly recognized. There is a loud clear call for Christian statesmen with patience, sympathy, understanding, confidence and hope. The influence of men like Dr. Paul Monroe, who is a recognized authority on education, and who has clearly called the attention of the educational authorities of the Near East and of the Orient to the need for church and independent institutions that will develop the spiritual life of the student and help inspire and guide the government institutions is beginning to be manifest. As in America, the educational work of the church, in practically all lands, is not antagonistic, but supplementary to that of the various governments.—Henry H. Sweets.

NOTICE

The annual meeting of the corporation of the National Benevolent Association of the Christian Church will be held in the parlors of the Union Avenue Christian Church, Union and Enright Avenues, St. Louis, at 8 o'clock the evening of November 16, 1926. All Life Members of the association are cordially invited to be present.



Station UCMS Broadcasting

good recovery under the circumstances.

Dr. W. A. Frymire, one of our physicians in Africa, has suffered from a serious growth in his throat and has recently been obliged to go to England for an operation. It was a difficult piece of surgery, but the doctors feel that the difficulty has been permanently removed, and he has returned to his field.

Indicative of the primitive condition of our Wema, Africa, field—the most recent section entered—is a report just received of a cannibal feast in a village about a day's journey back of Wema, at which two women were killed and eaten. The government has taken drastic action and those involved have been placed under arrest and will be brought before the authorities for punishment. The government has taken a strong stand against cannibalism.

A booklet outlining the principles and scope of the work of the missionary education department has been prepared, and revisions are about completed for the Church Night, Church School of Missions and Mission Study Class manuals. These will be ready for distribution at the Memphis convention.

Since an increasing number of churches are combining their women's work, some using the council plan, others plans worked out to suit local conditions, and since there is no uniform constitution for such an organization in the local church, a committee of seven was appointed at the mid-year meeting in February of women state and field workers to give careful attention to this matter. This committee met at headquarters September 28-29 and will bring a report of the meeting to the state and field workers' conference which will be held in Memphis November 8-9. When approved by this group, it will be brought to the cabinet and executive committee.

We are glad to note the increase in offerings from woman's missionary societies, circles and triangles. For the first quarter of the year the increases are as follows: woman's missionary societies, \$6,365.05, circles, \$796.61, and triangles, \$116.09.

A meeting of representatives of the various union educational institutions in China has recently been held in New York. There are fourteen major institutions which are being carried on co-operatively by various foreign mission boards. Careful study of better correlation has been carried on for the last five years and recent plans look toward a more thorough correlation of courses and financial support for this group of schools. Certain restrictions and regulations have been passed upon by the China government and all the boards and missions involved are endeavoring to meet these without injuring in any way the evangelical standing of these institutions. Although China is in a very disturbed state, the attendance in these schools is very good and the spirit apparently better than that of a year ago.

Last February when Mother Ross felt that she would live not more than a few hours, she dictated to Mrs. C. N. Downey the following letter to be sent to H. B. Holloway after her death:

"I'm returning my clergy permits. I'll not likely ever use but one—going 'West,' and I have that accredited and signed. It is the most brilliantly lighted road in all the world. It is lighted with the souls that are aflame with the love of Jesus' name. It is the most traveled road in all the world.

"I know the President and manager—he never fails us. The terminal station is just glorious and we go in, to go out no more forever."

Heretofore our work in India has been administered entirely by the mission and its advisory committee composed entirely of missionaries. As a first step toward gradually transferring responsibility to the India Christians, the mission is proposing the organization of a joint council to be composed of five missionaries and five Indian leaders—this council to have direction of the purely evangelistic work. However, even under such a plan, everything involving money sent from America is to be subject to the approval of the missionaries. The administration of the hospitals, schools, orphanages and other institutions is still to remain entirely in the hands of the missionaries and under their direction.

Mrs. J. M. Stearns spent a week in teaching at an interdenominational School of Missions in Kansas City in September. Both Mrs. Stearns and Miss Joy Taylor attended the quarterly meeting of the board of managers of the Missionary Education Movement

held in New York City the latter part of September.

At the time of the recent hurricane on the East Coast of Florida, the heavy rain at Jacksonville overflowed the gutters and downspouts and did much damage to ceilings and walls of the Florida Christian Home building. Some of the plaster has fallen, and the decoration in some of the rooms was pretty badly spoiled.

The sympathy of all friends goes out to S. S. McWilliams, formerly a missionary in South America, whose mother passed away September 18 at her home in Wauke, Iowa. Mr. and Mrs. McWilliams spent the past year at home on furlough.

More than 600 advance orders have been received for the new exercise, *The First Americans*, for the observance of Thanksgiving Sunday.

On a recent trip through the South, President Burnham attended the cornerstone laying of the new administration building at Southern Christian Institute, Edwards, Mississippi, and the union meeting of the Spanish speaking churches in San Antonio, Texas, visiting also our Mexican church there. This new church is another of our Golden Jubilee buildings. It is splendidly located and is one of the show places of San Antonio and is a house of worship that is a credit to any religious body. Mr. Burnham also held conferences in Dallas, Fort Worth, Enid, Tulsa, Oklahoma City and Little Rock, and spoke at the chapel services of Texas Christian University and Phillips University.

Jesse M. Bader returned on October 1 from a two months' tour of Britain where he held fourteen evangelistic conferences among our people. A full report of Mr. Bader's trip and the progress of our cause in that land will be given in December WORLD CALL.

Funds for the transportation of the new missionaries going to the fields this year could not be included in the regular budget of the foreign department, hence a special appeal was made to friends for the amount needed. The response has to date been sufficiently liberal for the following to sail this fall: Mr. and Mrs. C. W. Sorrel, Dr. and Mrs. Roland Slater and Miss Alta J. Harper for China; Mr. and Mrs. Rex Hopper for South America; Mr. and Mrs. Percy D. Snipes and Miss Gertrude Shoemaker for Africa; Mr. and Mrs. A. R. Huber for the Philippines; Juan Riveria for Porto Rico; Dr. Elizabeth Farra for India. L. D. Granger, Miss Georgia Bateman, Marie Pinkerton and Stanley Weaver will sail later.

Missionary Illustrations for Uniform Sunday School Lessons

Compiled by Mrs. Louise Kelly

Nov. 7: The Fall of Jericho How Another Wall Fell Down

A hundred years ago that great empire of China lay shut up behind its encircling walls, impenetrable to the ideas of the outer world. The Chinese were forbidden to teach their language to any foreigner on pain of death. All intrusion into the country was most zealously guarded against; so that to win the heart and mind of China into fellowship with Christendom seemed an utterly hopeless task.

But there was one man who would not be beaten. Robert Morrison went forth alone to lay siege to China. He settled on the little island of Macao at the mouth of the Canton River, and labored amid enormous difficulties for a quarter of a century to open a way into that entrenched and stubborn country. He was single-handed, but he carried the ark of his faith with him to the onset. And the walls of China fell down flat before his bloodless attack. Decade by decade that great land has been penetrated, until, less than a century after the death of Morrison, we see a China upheaving with the ferment of European thought, and calling out on every hand for Christian instruction; while the leaders of republican revolution publicly ask for the prayers of the Christian church.

LEWIS JOHNSON in *Tarbell*.

Nov. 14: Caleb's Faithfulness Rewarded

The pioneers of missionary work through the centuries have ever been men of intrepid faith like Caleb.

From childhood, Allen F. Gardiner was fired with the divine passion to carry the gospel of God's love to the most neglected quarters of the earth. While an officer in the English navy the death of his young wife left him free to give himself unreservedly to the task.

Finding the door closed to South America by Romish priests he discovered that the remote island of Tierra del Fuego had never been entered by the Jesuits. Gardiner refused to be daunted by well-nigh insuperable obstacles—unfriendly climate, fierce storms, brutal savages. Unable to make a landing, he returned to England and fitted out a gospel boat in which he and his companions lived as they sought to win the confidence of the natives. They perished without seeing any results of their labors. But their courage fired other hearts to relight the torch and carry on until it was demonstrated that brutal Patagonians and Fuegians whom Darwin had called the missing link between the monkey and man, may be evangelized, civilized and Christianized.

When Darwin was informed of these

marvelous changes among those monkey-like creatures he declared that "the lesson of the missionary is the wand of the enchanter."

From that time he became a regular subscriber to the funds of the South American Missionary Society.

Condensed from *The New Acts of the Apostles*.

Nov. 21: Joshua Renewing The Covenant How Jehovah God Became Supreme To The Hawaiians

Pele was the dread goddess of the native Hawaiians. She dwelt in the fiery part of the volcano Kilauea, and her power was great and terrible. The Princess Kapiolani arranged a test, that she might prove to her people that Pele was powerless. She made a pilgrimage of a hundred miles, most of the way on foot, to the great crater. There she was met by a missionary from Hilo, twenty-five miles away. The two then descended from the rim to the "black rock." There they were within sight and hearing of some eighty watching natives, and the Princess said to them: "The Lord is my God, he kindled these fires. I fear not Pele. If I perish from the anger of Pele, you may fear the power of Pele. If I do not perish, all the gods of Hawaii are vain." The terrified people expected to see the fire leap upon her for thus defying their goddess, but she stood

there calmly, sang a hymn of praise, and then returned to them unharmed.

Her test did much to convince the Hawaiians that their gods were vain, and that "Jehovah, he is God."

Selected.

Nov. 28: Gideon And The Three Hundred

China's Christian Army

No sooner had General Feng become a Christian than he began to work earnestly among his fellow soldiers and in time conceived the project of building up a Christian army. It is difficult to see how law and order can be maintained in China without a disciplined force like that of General Feng's.

In the civil war one brigade of his army saved the province of Honan while the remainder made a flank attack which led to the defeat of the army of Chang Tso-lin, the governor of Manchuria. At the critical juncture of the war Chao Ti rose with twenty thousand men to seize the railway and join the enemy, Chang Tso-lin, who was advancing to seize Peking and become dictator of China. General Feng had with him but a handful of men. He took General Chang, his great evangelist and preacher, and told him to hold the line with fewer than a thousand men and fight till the last one had fallen rather than give ground. General Chang held the line in the darkness for more than four hours until General Feng arrived with two thousand more of his troops and defeated the treacherous governor with his twenty thousand dissolute soldiers.

GEORGE SHERWOOD EDDY.

On the "Boone and Black Bear" Trails

IN company with C. C. Ware, state secretary of North Carolina, W. C. Greer, pastor of the church at Grifton, North Carolina, traversed fifteen counties of that state in June seeking the most favorable point for a meeting which was provided for by the evangelistic department of the United Christian Missionary Society. Growing out of this visit Mr. Greer, with the help of his two daughters and a son as musicians, devoted three weeks in August to an evangelistic effort at Boone, the county seat of Watauga County, the first distinct missionary effort of the Disciples of Christ beyond the Blue Ridge in the "Lost Provinces."

A tent was secured from Johnson City and placed in a prominent location. Boone is said to be the wettest location in North Carolina but it rained more than usual and only three services were held without being disturbed by rain. The meeting resulted in the organization of a church with twenty-four members, sixteen of them heads of families. The local group contributed \$93.43 to the expenses of



W. C. Greer has the assistance of two daughters and a son in his meetings

the meeting and pledged \$30 per month toward sustaining a minister. The nearest Christian church is at Foscue, twelve miles away.

Boone is 285 miles west of Wilson and is one of the fast growing cities of the mountains of North Carolina. It is the gateway for tourists from the northwest to the southeast and the famous "Boone and Black Bear" trails cross like the letter X at that place. Here is also located the State Appalachian Training School where 947 teachers were assembled from North Carolina and surrounding states at one time last summer.

No Excuse for a "Dead Church"

By C. M. RIDENOUR

THE Orting, Washington, Church has a "past," and like most people who have a "past," they are not proud of all of it.

Twenty years ago the church was fully alive to its responsibilities. Eleven years ago its doors were closed and remained closed for ten long years. Then John T. Stivers came to Sumner, Washington, for a meeting. At the earnest request of Eric Carlson, Sumner pastor, Mr. Stivers went to Orting for a Sunday afternoon service. The doors were unlocked; the building was swept and dusted and a few faithful souls gathered to echo hymns of praise and hear the Word of God expounded.

The Sumner Church felt such an interest in this field that they immediately decided to care for it and Mr. Carlson began regular Sunday afternoon services there. A Sunday school was organized and in a few weeks twenty people met to reorganize the church.

David M. Tripp, a business man of Tacoma, bought a tract of ground at Orting and volunteered to preach for the new church regularly. In three months the membership grew to forty. Then the West Washington Missionary Society was appealed to and Ray E. Dew asked the United Christian Missionary Society to send the writer there for a meeting. August was the only available date, and the Sumner Church agreed to loan Mr. and Mrs.



Left to right: David M. Tripp, Joseph M. Warner, J. Eric Carlson, Ray E. Dew

Carlson to lead the music. Mr. Tripp, with the assistance of a loyal flock, began to prepare the field.

The meeting began August 8 and continued until August 30 resulting in twenty additions, sixteen by baptism and a goodly number being men. The ages ranged from ten to eighty-four.

One of the outstanding features of the meeting was the conversion of Joseph M. Warner, a young logging contractor who was raised in this community. He graduated from high school several years ago, was captain of the football and basketball teams and a fine clean type of young American manhood. He married a splendid Christian girl and has a fine Christian father and mother back of him, but never had been reached for Christ.

He came during the last week of the meeting and as soon as he can get his affairs in shape, will go to Spokane University and prepare for the ministry.

If the doors of the church at Orting had remained closed, this man as well as the many others already won would probably not have been reached.

If the church at Sumner had had a self-centered program, the doors of the church probably would have remained closed.

If the West Washington state board and the United Christian Missionary Society had not heard this call for help and cooperated together, this meeting probably could not have been held.

If H. F. Ritz and the McKinley Park Church in Tacoma had not encouraged David M. Tripp to preach, as well as make money, he probably would not have had the vision to enter this field.

If this meeting had not been held, probably Joe Warner would never have felt the urge or the challenge to "go preach."

If Jesus had not said, "Go," and then promised to be with us always probably none of these things could have been accomplished.

A year ago there was a closed dilapidated Christian church building in Orting and no congregation. Today there is a live organization of sixty members, a missionary society in prospect, a Sunday school of sixty every Sunday, a full-time minister on the field and a volunteer for the ministry. Surely there is no honest excuse for a "dead church" anywhere.

A Record of Progress*

Book Review

DEVELOPMENT in the field of religious educational theory and practice is almost too rapid in these days for an ordinary human to keep his head above the rising tide. Various experiments are in progress. Experience is being recorded. Now and then a voice is lifted above the sighs and moans of our growing pains and we hear the exultant cry "Eureka." This does not mean that all truth has been discovered but that some practical solution has been worked out pointing the way toward the training of children in real Christian living.

Such a record of progress is given in Dr. Krumbine's new book, *A Summer Program for the Church School*. Under the caption "Matriculating in Righteousness" an article from his pen appeared in *Good Housekeeping* magazine during the summer of 1924. Folks called for more, so in telling the fuller story of his success the book under consideration was written.

This book has grown out of rich experience of six years as minister and director in Dayton, Ohio, where the author has demonstrated actual workable programs for the vacation church school.

The content of this volume indicates

the work of a genius in organization and administration. A logical order of procedure toward introducing an adequate vacation school feature into the present limited educational program of the church is suggested. Vital points having to do with underlying educational principles, the setting up and operating of a vacation school, the duration, daily schedule, membership, courses of study, materials used, including graded Bible stories and hymns, and the results obtained, are clearly set forth. While the standard length of time we have been advocating among Disciples of Christ is five weeks instead of four, as the author of this book suggests, the number of hours for each day is increased so that the standard is practically the same.

Indeed this is a book that should be read with care by every director who is to be in charge of such a school and who wants the latest and best in practical programs and materials to guide him in this worthy step in the enlargement of the church school program.

S. W. HUTTON.

*A SUMMER PROGRAM FOR THE CHURCH SCHOOL.

University of Chicago Press. Price, \$1.50. May be ordered from U. C. M. S., 425 DeBaliviere Ave, St. Louis, Mo.

Our Task

LET every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 rallied to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor; let every man remember that to violate the law is to trample on the blood of his father and to tear the charter of his own and children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, seminaries and in colleges; let it be written in primers, spelling-books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And, in short, let it become the political religion of the nations; and let the young and old, the rich and poor, the grave and gay, of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars.—Abraham Lincoln.

Hedge Rustlings

By C. P. HEDGES

HEDGE ROW lengthens; little blue eyed John Bowyer came rustling in February 24, thus making our number five. His native name is Ioma, (Ee-yo-mah). The original Ioma was one of the chiefs of the highlands we visited last summer, and according to reports was so important a personage that his people carried him from village to village, though they admit he did use his feet around home. We consider John B. just as important, so we still carry him about though he does shake his bed these days with his kicking. He is a fine specimen of young manhood and has already doubled his weight, perhaps striving to keep ahead of his little cousin, Kirby Lee Frymire, born at Lotumbe May 4.

When those people heard that our boy was named Ioma they began to demand that we bring him out so they could see him. One enthusiastic said, "When you go up there again they will overwhelm you with eggs." (Don't laugh, for they would not throw them at us, and many of the eggs would be fresh too!)

One day the Mother of Lokange asked him to go to the next room to bring John B. to her. Soon she heard a dull thud and sprang to the door. Seeing Lokange white as a sheet, but holding his little brother safely, she said, "Oh Lokange, I'm so glad it was only the hot water bottle, I thought you had dropped the baby!" He said, "Was that what it was? I thought his legs had fallen off."

The Father of the Hedge Row being a member of the mission advisory committee, was called to Lotumbe in March. Since the Mother was temporarily off duty he took the whole Row along with him and settled down on the Frymires. (Mrs. Frymire and Mrs. Hedges are sisters). It was the first time in Congo that the Hedges family had been able to visit in the Frymire home. It was a treat to have this visit and it was good for the little

ones too. Then as the Mother of the Row had not been down river since our arrival three years ago we did not regret the necessity of going on to Bolonge to do some shopping and see our mission dentist.

Homeward bound we steamed all night one night, not because we had been gone a month, but we were hurrying back to Dr. Jaggard, as Mary Emma had taken sick and did not respond to treatment. He soon had her up and about again. We do not know what we would do without the juniors in the Hedge Row!

In 1913 the Johnstons came to Congo and were located at Longa with us. When Longa was given up and we came to Monieka, the Johnstons were sent here also. They were asked to open the station at Wema as soon as permission was granted and on the eighth of this month, we bade them Godspeed on their way to Wema. Wema is up river from here. The natives have remarked as follows: "We have seen white men pack up, sell off and leave for their homeland, but we've never before seen one pack up like this and move further inland. God must have use for them or he would be sending them back to their homeland."

Lokange will be lonesome now that Allan Johnston has gone. Nevertheless he has his diversions. He reads a great deal and is interested in machinery and more especially boats. We've been wishing for some power and machinery for our industrial shop, but it seems that we will not get that in time to interest Lokange, if we go on our furlough at the regular time, just one year from now. He does his lessons and almost every day goes to the shop and works with real tools. He has just finished a tabouret and a step-ladder and expects to begin a porch swing next.

Limpema goes to kindergarten to Mrs. Jaggard. She is the only little girl on the station with four boys.

When we were on the S. S. Oregon recently, she awakened and feeling the vibration said, "Mama, this steamer makes me wiggle, but I won't wiggle when I get to Lotumbe." She had not traveled fast enough in her remembrance to see the landscape apparently recede, so when at daylight she looked out the cabin window she cried, "Oh Mama, the trees are swimming!"

The year 1925 closed with our Congo churches prospering, having a total membership of 14,829. The baptisms for the year were 2,834. The native offering was \$5,623.78, and the missionaries contributed on the field \$946.16.

Where Materialism Is Rampant

By J. D. Montgomery

BUENOS AIRES, with all its beauty and progressive business life, is a city of high walls and iron gates. This is one of the things that impressed itself upon us as newcomers into this great Republic. These high brick or concrete walls enclosing the yard and lot of almost all the homes with a big iron gate for entrance add privacy and quiet. In this way many of the houses in the midst of this great city are shut off from the outside world. But the high walls seem to carry with them more than the mere idea of privacy, as there seems to be the feeling of the need of protection. The philosophy of materialism has its way here. Apparently no one is expected to be honest and given a square deal if there is a loophole out of it. When one goes to a store and buys goods to be delivered at his house it is best not to pay the full amount until the goods arrive and you can see that the proper article has been sent. In the banks a person cannot get a personal check cashed unless his name has been registered. Then every check must be OK'd by a head man, which means that it takes from ten to thirty minutes to get a check cashed.

Cows are driven through the street and milked in front of the homes so people can see that the milk is not adulterated. Our first experience with this quite amused us. When we arrived our baby was not very well. We were having milk delivered from a dairy but were told that we should get cow's milk. We thought that was what we were getting, but we decided to have a man drive his cows to our home morning and evening and would take a vessel out and see the cow milked. This meant doubling the price, and we soon learned that there are two reliable dairies in the city which sell pasteurized milk, one of which we now patronize.

In this atmosphere of material expediency the Christian church is called to give the very best it has and to show forth the spirit of love and brotherly trust as taught and lived by our Savior.



High School building, Christian Girls' School, Nanking, China. Provided by the Golden Jubilee funds of the Iowa women

Christian Endeavor Around the World

AN INTERESTING piece of Christian Endeavor news comes from Jerusalem. Two years ago a Norwegian Christian Endeavorer and his wife went to that city with the intention of starting, if possible, a Hebrew Christian Church. Just a year ago this idea was realized, and the first Jewish Christian Church, since the Apostolic Church in Palestine, was organized. It was Dr. Arne Jonsen's plan to organize also a Christian Endeavor society, and no doubt that plan, too, has been realized before this time.

In the city of Aleppo, Syria, there are four Christian Endeavor societies, one of them in a refugee camp. This society alone has 100 members. These four societies recently held a rally at which the orchestra of the boys' school furnished the music. About three hundred and fifty persons were present.

The first Christian Endeavor society in China was organized in 1885. Last year the fortieth anniversary of the founding of the society there was celebrated with great rejoicing. A whole year was to be devoted to an increase campaign. At the beginning of the year there were about twelve hundred societies of Christian Endeavor listed in China. At the end of the year the numbers had grown to twenty-five hundred.

The societies in India are often original in their methods of work. A society in Yehamur some time ago celebrated its tenth anniversary with a two days' meeting. One morning the Endeavorers marched through the town playing musical instruments and beating their drums. It was 4:00 A. M., and as a sunrise prayer meeting was to be held, the people had to be aroused from slumber. Appropriately the subject of the talk that morning was "God is Light."

SEPTEMBER FINANCIAL ACTIVITIES

Of the Church Erection Department

LOANS PROMISED:		LOANS MADE:	
Wichita, Kansas		Humboldt, Tennessee	\$18,000.00
(Riverside)	\$17,500.00	Freeport, Illinois	6,000.00
Danville, Kentucky		Fort Worth, Texas	
(Colored)	2,500.00	(Arlington Heights)	4,500.00
Pawhuska, Oklahoma		Raleigh, North Carolina	
(First)	25,000.00	(second loan)	25,000.00
Meridian, Mississippi			
(First)	18,000.00		
Minneapolis, Minnesota			
(Lake Harriet)	600.00		
Merriam, Kansas	12,000.00		
Del Rio, Texas (First)	7,000.00		
Siloam Springs,			
Arkansas	2,500.00		
Storm Lake, Iowa	7,500.00		
Coeburn, Virginia	1,500.00		
Beaver Dam, Virginia			
(Zion Church)	4,000.00		

LOANS RETURNED IN FULL:

Raleigh, North Carolina	
(first loan)	\$ 9,300.00
Ensley, Alabama	5,000.00
Deming, New Mexico	3,500.00
Lockland, Ohio	
(Colored)	720.00
Silsbee, Texas	1,200.00
Peoria, Illinois (Howett Street)	15,000.00

A missionary in South India writes: "Madura has developed Christian Endeavor work more strongly than any other mission in India. At present we have nearly ten thousand members on our rolls, and though the majority of these are Hindu children studying in our village schools, and are therefore only associate members in the junior societies, it means that they are coming into vital touch not only with the methods and principles of Christian Endeavor, but also with the life and thought and saving power of Jesus Christ himself.

In West Africa there are two Christian Endeavor societies in the Metet Girls' School, in which 205 girls are enrolled. Ten of these girls walk more than twelve miles each day to attend the school. The Endeavorers have been studying the life of Christ in daily readings and the Sunday topics. The Christian Endeavor societies of this school are attended not only by the pupils but by girls in the town.

Christian Endeavor societies in prisons in America are fairly common, but it is rare news to learn of a society in the prison at Batangas, Philippine Islands. In the town there is a large society which conducts a regular weekly service in the prison, and many of the prisoners have professed conversion. According to the testimony of the warden and guards, the Endeavor services are aiding greatly in creating a new spirit in the prison. The prison Endeavorers hold their own prayer services every morning and evening. The leader of these services is a stone-cutter who is serving a sentence in prison.

During the war the number of Christian Endeavor societies in Germany increased from five hundred to more than a thousand, and since the close of the war another five hundred societies have been added to the roll. The German Endeavorers have a large staff of field secretaries, consecrated men and women who are seeking to bring the young people of their country into vital contact with Christ.

Thanksgiving Sunday

is the day for your Bible School to contribute for Home Missions and Religious Education.

346 Home Missionaries throughout the United States and Canada, 53 Religious Education workers are dependent on this offering for support.

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Facing Big Issues

By FRANK B. LENZ

National Council Y. M. C. A.

AT Helsingfors, in Finland, I sat the other day in a circular group—one of fifty—containing representatives of ten nations. The chairman, an Australian, his coat off for business, presided with firmness and tact. The secretary, a diminutive Egyptian with a red fez, was busily taking notes. The Dutch interpreter seemed as fluent in German as in English.

"What are the national and international problems giving your country most concern?" asked the chair.

"Fear of our neighbors," responded a Pole, "and lack of economic resources."

"We Germans feel that Poland is wrong in forcing us who live in Posen to study Polish culture and language," put in a German.

"But there are Poles in Germany who have to study German," came the retort from across the circle.

Words were not spoken in anger, but there was spirit behind every utterance. It was my first experience in one of the discussion groups at the "Parliament of Youth"—the 19th World's Conference of the Young Men's Christian Association.

There was no attempt to dodge big issues. We were discussing the known friction points existing in the experience and minds of young men and boys all over the world. And these hot spots are sex, home, vocation, sport, nationality and race.

I was surprised to find the problem of sex emerging as the dominant issue. Twenty-five of the fifty groups voted it first place. Fourteen put it second. Home and the older generation were placed first by seventeen groups. Many felt that these two major problems were inseparable.

The reasons given for the priority of sex were: motion pictures, sex drama, modern fashions; the effects of Freudian psychology and materialistic conceptions of life; economic conditions leading to a postponement of marriage; a reported increase in prostitution and venereal diseases since the war; inadequate sex education in home, school and church; weakened parental control; modern passion for freedom; an intense desire of the young for a larger measure of physical enjoyment; bad housing conditions; and the modern craze for new dances and sports.

These disclosures were immediately accepted as a call to combat and replace bad literature and evil amusements. But it was pointed out that knowledge alone will not solve the problem. The teachings of Christ and the Grace of God are equally vital.

Youth has acquired the faculty of thinking fast and straight—of leaping at conclusions, if you prefer. And so

there was less perplexity in the boy's groups than in the men's. Here are youth's findings:

"We accept high Christian standards. Bad sex conditions are not due to our generation but to the adults. We have not created the problem for them. Youth asks for leadership and is willing to take time to work out the solutions to our baffling problems."

This combined challenge and accusation was perhaps the first great utterance of Helsingfors. It came as the result of hard work and intense study.

But it was not the only result. There were pronouncements on national and race questions. A disposition was discovered to identify Christianity with civilization. Because of the inconsistency of so-called Christian nations, non-Christians are finding it hard to accept the Christian way of life.

One boys' section recognized that patriotism frequently tends toward a feeling of national superiority. To a Chinese, patriotism implied resistance to western Christianity. The solution was to be found in a strengthened Christianity.

Six groups believed that interracial problems had the chief claim on their attention. They grappled with the question of intermingling, becoming in the end agreed that brotherhood was essential to Christianity and peace.

Six cultures were represented at the conference: the Teutonic, the Anglo-Saxon, the Scandinavian, the Oriental, the Slavic and the Negroid. The last count I was able to get showed the total number of delegates had reached 1,548. Fifty nations were represented. More than thirty languages were spoken. But, fortunately, it was necessary to use only three—English, French and German.

The delegations came by air, by water, by land—and they created a stir. The Scotch came in their kilts; the Chinese in flowing silk gowns; the Indians in turbans; the Egyptians in red fezzes. Seldom had the people of Finland seen such a colorful display. They stared. They marveled. They followed with open mouths. They lined up in front of our meeting places for a long look.

One of the most picturesque figures was Athenagoras, the Metropolitan of Corfu. Another was Archbishop Soderblom of Upsala, Sweden; not to omit mention also of Canon E. S. Woods, of Cambridge; Commodore Melas of Greece; Lord Radstock; Prince Oscar Bernadotte, brother of the King of Sweden; General Chiekel, commander-in-chief of the troops in Krakow; Mayor Tulenheim of Helsingfors and

BY the way, this new publication is certainly a magnificent one, and I congratulate you upon it. —Robert M. Hopkins, National Superintendent.

RIMFUL of exceedingly helpful articles.—Paul B. Rains, Kansas City Director.

CLEAN-CUT, well-edited, fresh, to the point.—Frank A. Jewett, Texas Bible Chair.

CONGRATULATIONS! — Russell M. Bythewood, Richmond Director.

SPLENDID appearance will dignify whole church school enterprise!—Carl B. Swift, Drury College.

SPLENDID, especially departmental sections.—C. E. Lemmon, St. Louis Pastor.

GOOD! What we need is practical plans and methods. Here's our order for fifty a month. —J. C. Welch, Little Rock Director.

GENERAL make-up fine, great promise for future usefulness. —E. C. Mobley, Oklahoma City Pastor.

These enthusiastic words indicate the reception being given the new *Bethany Church School Guide*, by recognized religious and educational leaders. Superintendents, officers, education committees, teachers, ministers, need the *Guide*. It keeps you in touch with the whole modern program of Christian education as being worked out in our brotherhood. It gives helps on Uniform and Graded Lessons. It inspires, informs, and guides.

Bethany Church School Guide

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the president of the Finnish Parliament.

An open-air reception to the conference was given by the Lord Mayor in the civic park on the opening day. Speeches, music, refreshments. The delegates assembled in an amphitheater of trees and flags under perfect skies. On the second day, President Relander of the republic received the leaders of each national delegation at his official residence.

The double-spired Lutheran Cathedral—the Johannes Church—presented a picture of the old world as the delegates assembled for devotionals on the opening Sunday. Then it was the conference learned that Dr. John R. Mott had accepted the invitation of the World's Alliance to become its president and chairman of the World's Committee, one of the conditions being that he would retain his relationship to the other interdenominational and international bodies he now serves. He was also chairman of the conference.

It is surprising that during the previous world's conferences of the Y. M. C. A. the voice of youth was no more dominant. Older prophets held the stage and told youth what to think. But at Helsingfors youth had an opportunity to speak its mind. One of the unique features was the fact that 250 of the delegates were boys under twenty, who lived together happily, though in crowded quarters, in a nearby school building.

Another feature was a bold and remarkable attempt to avoid long speeches. This was a working, not a listening, conference, the chief emphasis being laid on group discussions.

Ill-will was forgotten at Helsingfors. Americans learned that there is much good in their German friends. Poles and Germans discussed burning issues without rancor. White boys from America had their minds opened by black boys from Africa. There was a will to understand the other fellow's views.

This was the first real parliament that the Y. M. C. A. has held on a world scale. The others have been conventions—conventional conventions. May not the discoveries made here forecast greater advances by other organizations seeking a more abundant life?

Heathen Priests and Parasitic Fungi

Marion H. Duncan, a missionary in Tibet, writes in his April report, which has just been received by the United Society:

"During the month the priests prayed for several days in a rich man's house to prevent the rust from attacking the wheat and barley. Every Tiger Year they throw a goatskin into the river after three or four days of religious rites. The people follow this by firing of guns and the driving of blest tent sticks in their fields."

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These Bible women carry religious education into the homes of the people. Bible women and teachers at Japan Convention, Tokyo, 1925

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

Pronunciation of Foreign Words

ä is to be pronounced as ä in häť.

ä as ä in ärm.

ai as ai in kaiser.

au as au in kraut.

bh as bh in clubhouse.

dh as dh in roadhouse.

ě as ě in mět.

ē as ē in thēy.

ē as ē in hēr.

gh as gh in doghouse.

h is always sounded, even when final.

ī as ī in pīn.

ī as ī in machine.

kh as kh in buckhouse.

mp as mp in damper.

ō as ō in tōne.

ō as ō in tōn.

ts as ts in catsup.

ū as ū in būť.

ū as ū in fūll.

ü as ü in rüde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Bohombiji-Bō hōm bī jī

Juapa-Jū ā pā

Ioma-Ī ō mā

Limpema-Līm pē ma

Lokange-Lō kǎn je

Monieka-Mōn yē kǎ

tepay-tī poy

Wema-Wē ma

Yoane Unibula-Yō ān e Um bū la

China

Chang Tso-lin-Jǔng Sō-lín

Chao Ti-Jau Tī

Feng-Fǔng

Honan-Hū nǎn

Macao-Mǎ kǎ' ō

Hawaiian

Hilo-Hi lō

Kapiolana-Kǎ pī ō lā nī

Kilauea-Kī lau ī ā

Pele-Pē lē

India

Bina-Bī na

Bourka-Bēr ka

Jubbulpore-Jūb būl pōr

Japan

Osaka-O sā ka

Suzunosuke Kato-Sū zu nō sū ke Kā tō

Tennoji-Tēn nō jī

Latin America

Calles-Kai' yū

Diaz-Dī az

Guadalupe-Gua dā lūp

Hidalgo-Ī dǎl gō

Jaurez-Wau rēs

Morelos-Mō rē lōs

Tibet

Batang-Bā tǎng

Chao Er Fong-Jau Er Fōng

Yang Sh eo Han-Yǎng Shō Hǎn

Friday's Child is Loving and Giving

(Continued from page 46)

if ye do the things I have commanded you.

Second Gift Bearer: Through Jesus Christ you will find Happiness.

Third Gift Bearer: Through Jesus Christ you will find Love.

Fourth Gift Bearer: (Presenting Japan with a Bible): The pictures I painted for you in glowing words you will find in this Book. As interpreters

of its truths we have sent to you missionaries who live in your towns and villages and day and night live and preach the words of the Christ.

Japan (Rising and bowing low): I thank you for this Gift. I am not entirely ignorant of this man of whom you tell me. No doubt within my villages and cities there will be many who will celebrate his birth with joyous feasting.

Japan and the Gift Bearers become a part of the group.

The Missionary Register

Missionaries Going to Field

Mr. and Mrs. Percy D. Snipes, Africa, New York, September 25, 1926.

Miss Gertrude Shoemaker, Africa, New York, September 25, 1926.

Mr. and Mrs. Allen R. Huber, Philippine Islands, San Francisco, September 25, 1926.

Dr. and Mrs. Roland A. Slater, China, Seattle, September 19, 1926.

Miss Alta J. Harper, China, Seattle, September 19, 1926.

Mr. and Mrs. C. W. Sorrell, China, Seattle, October 1, 1926.

Mr. and Mrs. T. N. Hill, India, New York, September 6, 1926.

Miss Anna Cowdrey, India, New York, September 6, 1926.

Miss Caroline E. Pope, India, New York, September 6, 1926.

Mr. and Mrs. Vera C. Carpenter, Porto Rico, New York, September 9, 1926.

Dr. Elizabeth Farra, India, New York, September 18, 1926.

Mr. and Mrs. Ray E. Rice, India, New York, October 2, 1926.

Missionaries Arriving on Furlough

Miss Harriet Blankenbiller, China, New York, September 21, 1926.

Miss Nancy Fry, China, San Francisco, September 22, 1926.

Mr. and Mrs. F. V. Stipp, Philippine Islands, New York, September 6, 1926.

Miss Julia F. Allen, China, New York, September, 1926.

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Only Seventeen!

By HELEN A. McGAVRAN

A FIGURE completely shrouded in a *bourka* got into the railway carriage. Her servant had already placed her various boxes and bundles around under the seats and on the racks, and then the little lady herself got in. Through the latticed peep-holes (drawn-thread work an inch square) of her *bourka* she peered around and found herself a place. As an idle fellow passenger I watched her, and noticed that she seemed to have her own ideas as to where her various belongings should be. She directed the servant to rearrange them all—this here, and that there, and then she directed him to sit down in a corner, beside a certain bundle. Evidently she was used to having a servant to direct.

My attention was again withdrawn from my book by a clear voice saying "Why no! Brother, they are all here, I have counted them" and then she recounted her various boxes and parcels—"See" she continued "those two water jars make up the fourteen"—and apparently the brother was satisfied.

We were in a compartment for women only. A Hindu woman much bejeweled, and with henna painted feet and hands was stretched out on one seat. An old lady going just a short distance was on the seat near me, and the Mohammedan *bourka* shrouded figure sat across on the other side. As soon as the train started the *bourka* was thrown back, and a pretty young face appeared.

She was very friendly. I heard her ask the Hindu woman various ques-

tions, and she wanted to know where I was going. After a while I moved over near to her, and got her to tell me about herself. She was only seventeen. One of several sisters, she had been taught to read in her own home. "We were not allowed to go to school" she said. Her folks did not want their girls to go through the streets or into the publicity of a schoolroom. She had been married to her sister's husband. The sister had died, and the husband had decided to wait until she should be old enough to go to him. And now she had been married for two years. She was just returning from her father's house after being there a few weeks. She had gone back home for the birth of her baby, and had had a terrible time—the baby had died and she herself had barely come through—no doctor, no nurse, just unskilled, ignorant help. Poor child, only seventeen years old!!

I had a nice, long talk with her. The Hindu woman was asleep, and we were practically alone. She had heard the name of Jesus, and I was so glad to tell her of him. I hope that what I tried to tell her may lead her to try to get into contact with some Christians or Christian literature and that she may find help and joy.

She got out of the train at a small wayside station. Her husband stalked off ahead of her, not attempting to help her or to make it easy for her, as she with difficulty picked her way along a rough rock-strewn path. And so she disappeared from my view.

Preaching in Hollywood

By Roy L. Brown

WE have fine prospects here at Hollywood (Florida) for the organization of a splendid church. Hollywood covers a territory of about seven miles in each direction and has taken in the towns of Dania and Hollandale, about 20,000 population within the city limits. We are holding Sunday services and canvassing the city through the week. We already have a Bible school of 100 enrolled

and had ninety-two present last Sunday. Mrs. Brown has organized a woman's council and as part of the council a woman's missionary society of about twenty members.

We are planning the purchase of a double corner lot in the heart of the city for the church location. We want to help to locate a good preacher here before we leave, and expect to have over a hundred charter members. We are in touch with several influential people who have been active in our churches elsewhere.



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Bolenge:	
Lotumbe	621
Mondombe	345
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Wema	59

Receipts for Three Months Ending September 30, 1926

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$ 26,784.42	\$2,256.18*	\$ 2,647.69	\$13,912.39*
Sunday Schools	8,691.31	2,425.67*	199.50	583.69*
Christian Endeavor	1,148.92	206.07	30.00	20.00
Woman's Missionary Society	62,090.63	6,365.05	951.00	277.14
Circle	4,346.57	796.61		46.00*
Triangles	548.95	116.09		10.00*
Children's Organizations	722.48	60.07*		.11*
Individuals	8,043.71	954.61	5,562.19	8,177.45*
Bequests	1,211.00	377.37	2,375.00	2,085.00
Men and Millions Movement				
Interest (U. C. M. S.)	5,249.71	2,778.07*	7,785.86	4,674.36
Interest (Old Societies)	6,573.48	959.37		
Receipts from Old Societies	8,614.02	8,614.02	7,269.13	4,824.96*
Home Missions Institutions			19,426.10	4,637.49*
Benevolent Institutions	7,931.52	1,032.82*	2,650.85	98.74
Annuities			17,700.00	6,900.00*
World Call Sub. and Adv.			10,347.94	1,658.87*
King's Builders			886.70	22.95*
Literature			10,519.65	1,139.82*
Miscellaneous	5,640.91	4,478.08*	16,789.64	9,919.31
	\$147,597.63	\$5,358.30	\$105,141.25	\$24,839.18*
Board of Education				
Churches	\$ 6,460.89	\$1,637.11		\$ 172.50*
Sunday Schools	17.00	12.00		
Individuals	37.00	45.50*		200.00*
Colleges	3,506.34	1,761.02		
Endowment Crusades	5,608.79	5,608.79		
Miscellaneous	311.66	903.00*		
	\$ 15,941.68	\$8,973.42		\$ 372.50*

Association for the Promotion of Christian Unity

Churches	\$ 225.11	\$ 131.17*
Individuals	12.00	243.00*
Literature	3.00	54.00*
	\$ 240.11	\$ 428.17*

*Decrease

A New Worker in Religious Education

Yoho has had in preparation for this new work she is undertaking in this historic state.

She has majored in religious education in Bethany College, from which she graduated this last spring. Her experience in the local church in Huntington and the fact that she is highly commended by President Goodnight of Bethany College, Professor H. N. Miller of Bethany, and W. E. Pierce, minister, Bethany, West Virginia, gives her ample support and commendation for the task.

Her sister, Miss Mae Yoho, has served in this same field for the past two or three years very efficiently, and now that her mantle falls upon a younger sister we feel sure that the right move was made in calling Miss Dee Yoho to this position in the department of religious education of the United Christian Missionary Society in cooperation with the state missionary boards of Ohio and West Virginia. She has been doing some work during September in the county conventions of Ohio and in October among the churches of Virginia in the One Day Conventions, where her work has been received with appreciation.



Miss Dee Yoho

MISS DEE YOH0, Bethany, West Virginia, comes to the position of children's division superintendent for West Virginia and Ohio with a good record and a good family background. Her father, J. W. Yoho, is the minister at Huntington, West Virginia, which speaks volumes for the training Miss

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received from some old friends in the States. They kindly sent all the parts and hardware and we have constructed the cabinet here.

R. A. PETERSON,
Batang, West China.

The Last Page

ANDY GUMP, well-known character to America's millions, gave an unfortunate some mighty good advice the other day in these words: "Instead of waiting for opportunity to knock at my door, I unscrewed the door and went hunting for opportunity. Climbing up the ladder of success is a harder job than rolling down the hill of misfortune, but any time you want to wipe out hard luck just use hard work for your eraser and you will soon have the world at your feet. I'm giving the recipe, but you'll have to mix it yourself."

After running three miles a man jumped from the cliffs near Calais and was picked up two miles out at sea. This we believe is the first attempt to jump the Channel.—*Punch*.

From the awful tabloid newspaper row comes a story about an old-time reporter who got a job there. At every turn the city editor blocked him; he could do nothing right.

"Well, I guess I'd better quit," he said one day, sourly.

The only answer he got was "Huh!" "Nothing I do seems to please you. I think I'll go back to my old business."

This caught the editor's ear. "That so? What was your old business?"

"Newspaper work."

One of Signor Mussolini's latest efforts at reform is directed at the dress of Italian women, as he thinks of originating a standard dress for them.—*News Note*.

And upon this dangerous field Italy's determined, though ungallant, "man of destiny" may meet his Waterloo.

Sunday, July 25th

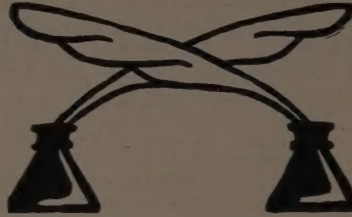
NO SERVICES

"Enter into his gates with thanksgiving and into his courts with praise."

—Psalm 100:4.—Church announcement in a Downsville (N. Y.) paper.

The story is told of two flies walking along beside a ten-acre field—at least it looked like that to them. It was a lovely piece of fly paper.

"What do you think of this new invention called Tanglefoot?" asked the younger fly of the elder. "I am opposed to it," was the instant reply. "How is that?" asked the younger; "I thought you were broadminded. Is it poisonous?" "No," came the reply again, "it is rather sweet." "Then what is your objection?" Just then a neighbor of theirs flew and lit down right in the center of the paper. "My objection," said the old fly, "is just this: you will never see our friend yonder in prayer meeting again. He



thinks he owns the fly paper, but the fly paper owns him."

Always pay; for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. . . . He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. . . . Pay it away quickly in some sort.—Emerson.

I don't mind the man with a red-blooded kick

At a real or fancied wrong;

I can stand for the chap with a grouch if he's quick

To drop it when joy comes along;

I have praise for the fellow who says what he thinks,

Though his thoughts may not fit with mine;

But spare me from having to mix with the ginks

Who go through the world with a whine.

I am willing to listen to sinner or saint Who is willing to fight for his rights;

And there's something sometimes in an honest complaint

That the soul of me really delights, For kickers are useful and grouches are wise,

For their purpose is frequently fine; But spare me from having to mix with the guys

Who go through the world with a whine.

The good priest was out for a walk. He came to one of his flock, who was working on a street job with a gang of men, under an Italian boss. With a twinkle in his eye he addressed his man: "Dennis, how do you like your Italian boss?"

Dennis was fully equal to the occasion. He rested on his shovel for a moment, and thus answered the priest: "Purty well, your worship, how do you like yours?"

A son at college wrote to his father: "No mon, no fun, your son."

The father answered:

"How sad, too bad, your dad."

When James A. Garfield, later president of the United States, was president of Hiram College, a father asked that his son be allowed to take a course shorter than the regular one. Garfield replied: "Oh, yes; he can take a short course; it all depends on what you want to make of him. When God wants to make an oak he takes a hundred years, but he takes only two months to make a squash."

The custom of "heckling" public speakers in England is common. On one occasion a distinguished theologian was speaking in a public hall where admission was charged. A man, high in the top gallery, called "Louder, louder. I can't hear."

After being repeatedly interrupted in this manner, the theologian called, "My man, if you can't hear, pay more and come down closer."

"Taint worth it," came floating back.

In our Lord's story the Ten Virgins, up to a certain point, were all alike, all young and happy and fit to deal with life so far as it had presented itself to them. And then something happened which made all the difference. In the case of five of them they went on being happy, carrying forward into their mature life their girlish grace. In the case of the other five something happened; and because they could not deal with it when it came to them they missed something; so that their later life was in a real sense spoiled. And Jesus said that in their case this need not have happened if they had only been wise. Perhaps their mothers should have told them some things—before they came to pass, even as Jesus told his disciples, and for the very reason, that when they did come to pass they might not become bitter or be at a loss. As it was, when their first light went out they had nothing to fall back upon.—*British Weekly*.

"I'm not going to stay in sewing buttons on your shirts. I'm going to the meeting. And if women are the fools you think they are, I'll tell you why it is. It's because for nineteen centuries they've been asking their husbands, and you can't learn wisdom that way."

Edward Bok's division of life into three periods seems sensible. He says that the first period is for preparation, the second is for acquisition, and the third is for distribution. He is living up to his own philosophy.

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THANKSGIVING

*Let us sing a great song of thanksgiving,
For the Lord made us a joyful people!*

WE'VE sown for a harvest of golden grain,
We have plowed great fields for our
industries;
We've worked with our hands and toiled with
our brain,
And we've reaped a plentiful great reward.

We've delved in the earth and we've weighed
the stars,
We have plumbed the depth of the unknown
seas,
We've unlocked all doors, we've broken all bars
And wrested from science her secrets hid.

We ride on the air, we talk through the winds,
We speak in the East and hear in the West;
No riddle so deep but answer it finds.
All nature we make a slave to our will.

We've gathered a treasure of gold, gold, gold!
A Nation that wears the old Midas crown,
Yet when the tale of achievement is told,
We know the words of the old Sage are true.

"Go get thee a heart of wisdom," he said;
We feel in our souls that God's bounty de-
mands
The price in things of the Spirit be paid;
That we lead the world in more righteousness.

*Let us sing a great song of thanksgiving,
For the Lord made us a joyful people!*

ANNETTE KOHN in the *New York Times*.